Commõ

places of s[illegible]pt[illegible]e ordrely and aft[illegible] a compendious forme of teaching, set forth with no litle laboure, to ẏ great profit & help of all suche studentes in Gods word as haue not had longe exercise in the same, by the right excellent clerke Eras. Sarcerius.

Mon[illegible] Dr[illegible]

Translated in to Englysh by Rychard Tauerner.

F. H.

U. S.
718.

To the most hyghe, & most excellent prince Henry the VIII. by the grace of God Kyng of Englande & of Fraunce, defensor of the fayth: Lorde of Irelande, and in erth supreme heed immediatlye vnder Christ of the churche of Englande and Irelande, his most humble subiect and seruaunte Rycharde Taverner wissheth all felicite and helthe.

DYuers mortal men which either knew not or of weyknes perfectly considred not Christ (most drad & most gracious soueraigne lord) haue diuerslye laboured to seke the immortal name and memory: Of whiche some because they coulde not atteyn it by theyr worthy actes, haue sought the same by vnworthy and most heynous crymes, as Pausanias, which only to get him a perpetual name, slewe the myghty & victorious King Philip of Macedonia, as also he which for the same intēt purposed to haue set on fyre the most famous tēple of

Diana in Ephesus. Others ther haue bē, & at this daye be, men of excellent litterature and eloquence, which with their pen haue sought this pogular fame, amōges whome, euen they also whiche haue most of all disprayſed and sharpely rebuked in others this ambiciō of name, yet to theyr owne workes wherin they haue so vehemently reprehēded other, could not tēpre ne stey them selues from prefixinge their own names. So impotēt a thīg, so vnquē cheable is this thurst, this desire of glory.

Agayne, other some there haue ben, mē of most noble hert and high courage, which haue laboured to win them renoume and fame, eyther by feates of armes, or by prudently counsellyng and administrating cōmon weales: as Philip Kyng of Macedonie, [illegible] the great, Themistocles, [illegible] two [illegible], Pompey, [illegible]lla, Cicero, Lygurgus, with infinite other. Socrates (although he knew not Christ, yet for his great sanctimony and purenes of lyfe a man more worthy to be reputed a saynt then many of our Romysh sayntes) being demaunded by what wayes a man might wyn an honest fame, answered: If thou shalt apply thy self to be such one in dede as thou desirest to be counted,

as who

as who shoulde saye: wylt thou be counted a furtherer of iustyce, a good prince, a good counseller: Then indeuour thy self to be such in dede. For vndoubtedly lyke as the shadowe foloweth the bodye, as a compaignion inseparable, euen so doth glory, renowme, and fame accompany excellent vertues, worthy gestes, and noble qualities, and that so moche the rather, if the same be vnloked for. Of which thing, albeit there want no goodly exẽples euerye where aswell in prophane hystoryes as in the holy scriptures, yet this one acte of a woman & that a famous sinner shall at this time suffice. Mary Magdalene to whom bicause she loued moch, was moch forgyuen, at a souper in whiche Chryste was present, whyle her syster ministred at the table before all the gestes, of an excedinge zele and loue [illegible] to Chryste annoynted with a [illegible] oyntement his feete, and [illegible] dery heere of her heed dryed them agayne. Here I dare boldly saye this Magdaleyne loked for no fame by this facte, yet what answered Christ to suche as murmured against her, and said: this oyntment might haue ben solde for moche money and gyuen to the poore. Verely (saith Chryst) I say vnto you, where so euer this gospell shall be

preached throughout all the world, thys also that the hath done shall be told for a remembraunce of her.

But nowe to retorne my oracyon vnto your moost royall Maiestye, surely I can not but be throughlye perswaded as well by the continuall procedynges, as by the successe of thynges, that not onely your graces moost deliberate prouidēce, but also the prudente counsels of certeyn of your maiesties faythfull counseylours, haue not proceded of any ambicion of name, but of a mere zele & ardēt loue towardes the publyque weale, and furtheraūce of Gods sacred trouth. Wherfore where so euer throughout the worlde the abolyshment of the bysshop of Romes vsurped power shall be vsed or cronicled, there also shal be reported the moost glorious actes of Henry the eyght Kynge of Englande, as theyr furtherer and worker of ȳ same. And semblably where so euer hys maiestyes noble actes shal be vsed ther also shal not be forgotten the memorye of certayne his counsellours, namely of the Lorde Crumwell, so worthye a counsellour of so worthye a prynce.

But agaynlyke as renowme foloweth excellent vertues, so enuye pursueth high renowme. I saye, it is not possible but suche

ſuche as haue the gouernaunce of thyn-
ges, and be in great authoꝛitie ſhal be ha-
ted, maligned, enuyed, eupl ſpoke of amõ
ges the multitude. Alexandoꝛ the greate
when it was ſhewed him that a certayne
leude perſon had ſpoken many deſpyteful
woꝛdes of him, anſwered to ſuch as were
aboute hym. Surely I tell you, it is pꝛin-
cely and a thinge appꝛopꝛyed to a great &
noble man, that when he hath done well,
he ſhall be reapoꝛted eupll. So erronious
is the iudgement of the people, ſo peſtife-
rous is the enuye of malycious and deſ-
pitefull perſons. Phocion the Athenienſe
was a coũſellour moche moꝛe pꝛofytable
then pleaſaunt. Demoſthenes contraryly
was rather a pleaſaũt coũcellour thẽ pꝛo-
fytable. Thys ſtudyed moche to folowe
thaffections of the people, the other egre-
ly reſyſted the ſame wyth hys holſome
counſels. When on a tyme they mette to
gyther, Demoſthenes thus greted Pho-
tiõ. By ỹ goddes immoꝛtal, Photiõ, yf ỹ
people of Athens begyn ones to rage,
they wyll ſurely kyll the. Trouth, ſayde
Phocion, they wyl kyll me in theyꝛ rage,
but thee will they kyl, when they come to
theyꝛ ryght wyttes. Doubteles (mooſte
myghtye and redoubted Pꝛince) it can
not be dyſſembled, but aꝛ certeyne of

your graces counseyl be highly praysed, extolled, and magnifyed of many: So agayne on the contrary part, they be enuyed, malygned, and hated of others, namelye of suche as eyther haue enuye at theyr vocaciō, or be yet styll roted in theyr popysshe superstycion. Of these some per chaunce in theyr furyous rage, wolde desyre theyr deth.

But agayne the same yf at any tyme they shall retourne to their right wyttes, wyl rather wysshe (as not a fewe alredy haue done) the confusion of suche, as haue meynteyned them in theyr rebellyous supersticiō. I meane the bysshop of Romes priuy adherentes, who without question do hate all thinges that tend to ẏaduauncement of gods honour, and detection of theyr cloked hypocresie.

But as the Lorde of hoostes hathe hytherunto protected and directed youre excellente Maiestie and certayne of youre moost faythfull counsayllours agaynste the mooste vngodlye and pestilent conspiracyes of youre ennemyes in all your affayres: so I beseche him in suche wyse to poure out his grace vpon the rest of your graces louynge subiectes, as we all togither with one accorde, folowynge youre highnes as oure heed and myghty shepe-

herde

herde maye vtterly vompt out of vs all papisticall venym, and hertely at last imbrale the pure and syncere verite of gods moost holy worde. To the illustracio and settinge forth wherof, as it is not vnknowen, howe moche youre moost faythfull counseyllour myne olde mayster and synguler good Lorde, my Lorde prymy seale hath conferred and holpen, so of his studyous procedynges and circumspecte perseueraunce in the same, this onely thinge sufficiently declareth, that nowe of late he hath impelled me to translate in to Englysh this boke of Erasmus Sarcerius a treasure inestimable vnto Christē mē, in which boke he hath so compendiously, so absolutely and frutfully handeled all ỳ common places of the Christen religion, as neuer afore this time hath ben done of any, namely in suche forme.

A daungerous pece of worke doubteles, and full of difficultie it is, so to handle these maters as shall in all poyntes satisfie the expectacion of the readers, as declareth eloquently wrytinge to youre moost redoubted maiestie, ỳ excellēt clerke Philip Melanchthō in his Epistle before his common places, whose iudgement thys Sarcerius foloweth welnere in al thinges Onely in this they differ, ỳ Melanchthon

dyrecteth his style to the vnderstandynge onely of the lerned persons wel exercysed in scriptures. This tempereth his penne also to the capacitie of yonge students of scripture and such as haue not had moche exercise in the same.

Now it hath ben an olde prouerbe and not without cause celebrate of all ages. (Quot capita, tot sensus) so many heades so many wyttes, I graunte ỹ godly & lerned men in the pryncypall Articles of our faythe do not varye, but do constauntlye synge all one note, yet neuertheless in other dysputable matters (in whyche it is not mete for euery man to wade) as predestinacion, contingencye, freewyll, and suche lyke, there hath ben alwayes, and yet is some dissencion, so that what one alloweth an other dispraiseth, what one disproueth, an other approueth. And yet it can not be denyed but there is one symple infallible trouthe who so can attayne it.

The cause of thys blindnes is, that sithens the fall of Adam, at whiche tyme mankynd was depryued of the similitude of God, vnto whiche he was fyrst create, mans wytte hath ben so darkened and his nature so spotted and rankred with ỹ original vice, that he cā not but be wrap-

ped

ped in infinite errours. Onely God hath perfecte intelligence, and is true in hys wordes. Omnis autē homo mēdax. Ther is no man but he lyeth, but he erreth, but he both dissemble & is dissemued. Best is he ỳ erreth leest. Saint Augustyn wrote very moche, but agayne he retracted moche. It is not possyble for one man bothe to wryte moche, and to write all thynges true that shall nede no reprehensyon. In a longe worke (sayth the Poet Horace) a man maye other whyles lawfullye slombre. Neyther do I speake thys bycause I know any notable errour in Sarcerius.

But forasmoche as the iudgementes of men be variable, and namelye in thys kynde of wrytynge, it is verye harde to satisfye all mens myndes: Therfore if eyther this excellēt clerke Erasmus Sarcerius in his writinges, or I in my trāslacion shall not throughly answere to your maiestyes and other mens expectatiō: It shall apperteyne to a Christian modestie to interprete all thynges vnto the beste parte.

As for exemple: It is not vnknowen what great alteration hath latelye ben amonges lerned men concernyng frewyl. Some haue put frewyl in no thinges, some on ỳ contrary parte haue gone aboute

to

to meyntayne frewyll in all thynges. Agayne, other goyng in the meane betwen both these extremes, as Melanchthon & this Sarceri⁹, wͤ many other excellēt clerkes, haue denied frewil onely in spiritual mocions, and that also in such persons as be not yet regenerate and renued by the holy ghost, and yet in ẏ mean season they take it not so awaye, but they leue them also in spirituall mocions a certeyn indeuour or willinge, which indeuour neuerthelesse can fynishe nothinge, onles it be holpen by the holy ghost. This (after my pore iudgement) is the ryghtest & truest waye.

But now, if accordyng to the varietie of mans iudgement, the same shall not forth with appere to others, let them not incontinently damne and gyue sentence of other mens writyngeѕ, but diligently enserche the scripture, which is the onlye rule & touche stone, wherewith we ought to trye the trouthe from the vntrouth, the pure and syncere doctrine from the corrupt and hypocriticall. If they shall fynd any thing ryghter or better then this doctrine let them louyngly imparte & communicate their waye vnto vs, yf not, let them vse this waye with vs.

But what so euer this boke is (for to your

your graces moſt exacte iudgement I re
fer it)lyke as by the impulſion and com-
maundement of my ſaid old M. after my
Lord priuy ſeale, I haue tranſlated it in
to our vulgare tong: So his lordſhip hath
willed me (wher as els I wold not haue
ben ſo bold) to offre and dedicate the ſame
vnto your mooſt noble & redoubted ma-
iestie, to thintent that where as he dyd la-
tely prefer me vnto youre graces ſeruice
in the office of the ſignet (for what quali-
ties he eſpied in me I cā not tel) I might
at leſt teſtifye and declare vnto your high
nes my prompt & redye mynde to do your
grace ſuch poore ſeruice as to my habilite
maye extende. And ſo conſequently that
this boke vnder your maieſties protectiō
and patrocinie may the more plauſibly &
gredylye be deuoured of the people, for
whoſe onlye cauſe and edification youre
hyghnes and ſuch as be your mooſt pru-
dent counſaylers haue prouyded dyuers
holſome bokes to be ſet forth in engliſhe.

In dilatyng of which ryght exceedyng
and hyghe benefyte with infinyte other
wrought to the ineſtimable vtilitie of the
people, I will not further at this preſent
procede, onely I beſeche our Lorde, that
lyke as your hyghnes hath hyther vnto
with mooſt prudent, godly and gracyous

meanes,

meanes, wonderfullye holpen the state
publyke weale of youre graces moſt flo
riſhinge realme, ſo your Maieſtie may
proceede, & to thende perceuer in the ſame,
to the glory of GOD, youre highnes ho-
nour, vnitie of your ſubiectes, welthe of
your realme, derogacion of the biſhop of
Romes vſurped power, reioyſe of youre
welwillers, confuſion of your graces ad-
uerſaries. Thus mooſt myghtye, mooſt
hygh, and moſt gracious ſoueraigne lord
I commit your hyghnes to the ho-
lye Trinite, to whome be all
honour, prayſe, and glo
rye for euermo-
re. Amen.

DOMINE SALVVM
FAC REGEM.

This is John Moore booke

A Compendious forme of teaching or discipline, declaring the common and principal places of our Christen religiō, wonderfull necessary to all such as be desirous to know Gods trouth, and his sacred worde.

Of God. Cap. I.

GOD is one certein diuine being or essencie, consistyng of thre persons: that is to wete, God the father, the sonne, and holy ghost. What god is.

This diffinicion is approued of holy scripture, which by the name of godheed, calleth these thre persons, as more playnly shall appere in the perticular intreating of eche person. A probacion.

¶ By the determinacion of the counsel of Nice God is one diuyne beinge or essencie, which both is called, & also is God, eternal, vnbodily, vnpartable, an immense power, wisdom, goodnes, the maker and preseruer of all thinges, both visible, & inuisible, and yet thre persons of al one being, and power euerlastinge: the father, sonne, and holy ghost. What God is by ỹ coūsell of Nyce.

¶ God is not deuided in partes, for there is but one god. Herken, o Israel, (saith the scripture) the Lorde thy God is one Lorde. Properties of God. Deu. vi.

But forasmuch as holy scripture alligneth diuine essentie to thre, therfore the fathers haue found out the name of person, to auoyde manye errours. Now by the name of parson is ment a substaūce indiuisible, vnderstandyng. &c.

For

Of God no cause Ro. xi.d

¶ Forasmuche as god hym selfe is the creatour and maker of all, therfore he hath no cause of his beinge. For as Paul sayethe: who hath giuen vnto him first, that he mighte be recompensed agayne?

So that god (as witnesseth also Gregory) is only cause of causes.

The effectes of God. Rom. i.

¶ The effectes and workes of god be these: to creat and mayntayn that he hath created. For the power and diuinite of god (sayth Paul) is euerlasting. Now, the power and diuinite of god to be euerlastynge, is nought els, but that god createth, gouerneth and mainteyneth his

Ac. xvii. Psalm. cxlvi.

creatures euerlastingly. In him (as it is saide in the actes) we liue, we moue, and we haue our being. He giueth (saith the prophet) escam omni carni, meat to euery creature. Also his effectes be: To loue his creatures bycause he mayntey-

Exo. xx Rom. xi. Ps. cxlv

neth the. To be merciful, pacient, piteful. To heare his humble suters, for (Prope est deus inuocantibus eū) God is at hand to them that cal vpon him. To forgiue sinnes, for onlye god by him selfe is righteous. To punish sinnes, for he visiteth the wickednes of the fathers vpon their

Nu. 14. 1. Reg. ii Deuter. xxxii.

children (as Moses saith) into the thirde and fourth generatiō. To bryng down to the graue, and to fetch vp again. To kyll and make alyue agayne. These workes and effectes of god be not casuall or accidental but naturally appropriate to God and euerlastyng.

Contraries to God.

¶ Contrary to god, is what so euer is repugnaunt to him and his nature, as: To deny with the Symonians that God made the world. To graunt with Basilides þ God is a created mind. To graunt w̄ Colobarsus and others, that be-

side

side one true God, there is yet an other furious god, whiche is also maker of the worlde. To graunte with the Gnostikes, ỹ nature of god to be a substaunce of soules. To graunt with the Appellites, that there is one god good, and an other bad, made of the good. To graunt wt the Anthropomorphites, god to be an ymage of a corruptible man. To graunt with ỹ Manyches two goddes. To graunte with the Epicurians, that god regarded not mens matters. To graunt that god knoweth not some thynges. To bynd god to any certeyn place. For in the boke of Deuteronomie thou shalte rede thus: Understande therfore, and turne in to thy hert that the lorde he is god in heuen above, and in erth beneth. To graunt wt the Philosophers, that god is an element. To graunt with some philosophers, that god had beginning. To graunt that god anye other way maye be lerned and understand then by his worde. Deu.4 c

Of God the father. Capi.ii.

GOd the father, is fyrst parson in Trinite, first cause of our saluacion, whiche hath blessed vs with all maner spirituall blessyng in heuenly thynges by Christe, and whiche hath chosen vs before the foundacion of the worlde that we shuld be holy and without blame before hym, and which hath predestinate and ordeyned vs to be his chyldren of adoption, through Christ Jesu. Whyt god ỹ father is. Probacion. Exphe .i.s. no cause of the father.

¶ This difinicion is certein, taken forth of saint Paules epistle to the Ephesians.

¶ The father hath no former causes, but is him selfe the cause of all.

¶ This affirmeth S. Auguſt. in his booke de trinitate & vnitate dei. cap. ii. ſaynge: the father hath geuen to al that be, the cauſe of their being, and hym ſelfe hath receyued the cauſe of his being of none other.

No diuiſion of ye father.

¶ God the father is one onlye perſon, and not the father, ſonne and holy ghoſt togither, as certaine heretikes haue taught.

The effectes of the father.

¶ The effectes of God the father be after a worldly maner gathered of the fatherly affeccions and circumſtaunces whiche be incident to an erthly father, to thintent that we mortall men may the better vnderſtande the workynges and propertyes of God the father. as, To loue, To cherysche hys, To haue care of hys, To chaſten hys, that he maye ſaue them, To nourysche hys. Theſe offices or workes of the father be eternal, euen as he is eternal. Moze offyces or effectes euery where in ſcripture do appere, where mencion is made of the louynge kyndenes towardes man of god the father. And hervnto maye alſo be added the workes a litle afore attributed to god: for the ſcripture calleth the father by his own proper name god. But albe it after the ample of a humane father, the properties of god the father be ſet forth, yet he exerciſeth them not after mans faſhyon, for god was otherwiſe affected than is man. A worldly father maye promiſe his ſonne a thing, and afterward not fulfil the ſame: but god the heuenly father deceyueth not, but kepeth promyſe: according to the, wordes of Balam the prophet, wher he ſaith: God is not as a man, that he can lye, nor as the ſonne of mā, that he can be chaunged. Alſo it manye times chaunceth, that the worldly father regardeth not

his

his sonne: but God our spirituall father can not forget his children.

¶ It is repugnaunt to this doctrine, to deme god the father to be the first cause of our saluacion. To graunt god the father to haue had beginning. To graunt with the Archontikes, that the god of the lawe and of the prophetes, is not the father of Christ. To graunt with the Sabellians, that the selfe father is the sonne and the holy ghost. Also that ỹ father suffred. To graunt with the Arrianimonites, ỹ the sonne is in the father, as one vessel in an other: whiche errour at this day the folish Annabaptistes haue renued. To graunt that the offices or workes of god the father shall at any tyme cease.

Contraryes or heresies

Of God the Sonne. Cap. iii.

GOd the sonne Iesus Christ, second parson in Trinite, is the expresse and sufficient ymage of the inuisible god, wherin .. .. .. the will of god the father shineth apparauntly, and wherin man (as it were in a glasse) maye beholde what thinge he ought to do that myght please god the father.

What God the sonne is

¶ That Christe is the expresse ymage of the father, is proued by the epistle to the Hebrues, where it is written thus: whiche sonne being the brightnes of his glorye, & expresse ymage of his substaunce. &c. Also that he is thymage of the inuisible God, is confyrmed by Sayncte Paule to the Collossi. saying: which is the ymage of the inuisible god, first begotten of all creatures. Of the shinyng of the father in Christ speketh Paule where he sayeth. For it is God that commaunded the lyght to shyne out of darknesse, who hath shyned in your hertes to giue lyght of the knowledge

Probations of this distinction. Hebr. i. a

Coll. i. c

ii. Corin iii. b.

ledge of the glory of god in ye face of Jesu Christ.
i.Pet.2d Finallye in the first Epistle of Dayncte Peter. Christ is propowned vnto vs an exemple whom we shoulde folow.

an other diffinition of god ye sonne.

¶ Chryst is the very and the only sonne of god, begotten without beginnyng of god the father, veray god, not made, but whiche hath ben at the beginnyng, egal to the father, promysed of the father vnto Adam, Abraham, and other holye fathers, to redeme mankynde lost by the fall of the first parentes, very man, borne of the virgin Mary, whiche to take awaye the synnes of the hole worlde suffered, and was crucifyed, whiche the thyrd daye rose agayn to lyfe, sytting nowe on the right hand of god the father, a mediatour for al that beleue in him, from whens also he shal ones come to iudge the quycke and deed.

¶ Probacions of this diffinicion.

Psal.ii. ¶ Thou art my sonne, I haue this daye begotten thee. And agayne: I shal be father vnto him, and he shalbe my sonne. Also in the gospel: Out
Mat.ii. of Egypt haue I called my sonne. The father also sayde him selfe: This is my wellbeloued
Mat.iii sonne. Undoubtedly Christ is the very sonne of god (that is to wete) the naturall sonne, begotten of the father, euen as lyght of lyght, but wt out beginnyng, none otherwise then wordes are
Joh.i.a begotten of thinges. As John in the.i.chapter. sayth. And the worde was God. Thomas also cried whan he felt his maisters sydes: My god.
Rom.ix Moreouer Paul calleth Christ god. And to the
Col.ii.c. Collossians he writeth: that in him dwelleth all the fulnes of that godhed corporally. But ye shal vnderstande that Christe is in suche wise god, and the sonne, as he is not after mās maner begotten,

gotten, nor as a treasure made. For Sayncte John in his gospell begynneth thus of the seconde parson, sayinge: In the begynnynge was the word. &c. wherunto Paul agreeth in his epistle to the Philippians, where he writteth: which whan he was egal to god. Lo here he maketh the sonne egal with the father. Also Christe sayeth him selfe: I and my father be one. Now, to Adā promyse was made of Christ in gene.iii. To Abraham in gene.xii. & xvii. To thother holy fathers the promises made be sprede in sundry places of scripture. The ende of the promises is the redempcion of mankynde, gene.iii. (Ipsum conteret caput tuum,) that is to saye: That sede (meanynge Christ) shall treade thee on thy head. In gene.xvii. to Abraham he sayde: In thy sede al nacions shalbe blessed. The occasion of the redemption was the dāpnacion gotten by the fal of the first parentes. Of the manhode of Christe teacheth vs the prophet Esay, saying: Lo, a virgyn shal conceyue. Also the epistle the Hebrues, where it saieth: In al thinges it became hym to be made lyke vnto his brethren, that he myght be merciful. The commen Crede sayeth: Borne of the vyrgin Mary, whiche proueth also the rest, how Christ suffered, and was crucified. Also how he rose agayne, whiche was for this onely purpose, to take away the synnes of the hole world. This was longe before prophecyed of Esay, which sayeth: But he was wounded for our wickednes: he was smytten for oure offences. And John in his Epistle sayeth: for the synnes of the hole world. And lest we shuld thinke that Christ hath now fully executed his offyce, and hath nothinge a do, ye shall vnderstande that he sytteth

Joh.i.a
Phi.ii.
Joh.ii.10.30.
Gen.iii.
Ge.xvii
Esa.vii.
Hebr.ii.d
Esa.53.a
1.Joh.2.d

Rom.8 f on the ryght hande of God the father, makinge intercession for vs. This testifieth S. Paule sayinge: whiche also is on the ryghte hande of God, and which maketh intercessiō for vs. And at last he shal come at his seconde commynge to declare hym selfe the sonne of God in maiestye, that the good may be glorifyed, and the wycked destroyed: as wytnesseth the crede or symbol Apostolique and the .xxv. chapter of thevangelist Mathewe.

Mocauses of Christ.

As touching creation or beynge, Christ hath no cause, for he neyther was created nor had his begynnynge of any other, but was from the begynnynge together with the father, as sainct John writeth. In the begynnynge was ẏ word, and the word was with God. But forasmuch as the scripture calleth Christ the sonne, therefore in respect of the father to discerne the persons, and their offices (after the vsage of scripture) we make the father cause of ẏ sonne, al humaine cogitacion layde awaye.

Joh.i.a

After a maner of ẏ father is cause of ẏ son.

Mo diuision of Christe.

¶ Christe is one, one person in Trinite, made mā, being himselfe God, for our cause, not that he is two or diuers thiges, but is very God & mā: neither so that he is seuerally preest & king, preest in the spiritual kingdō, & king in ẏ kyngdom of the world. but is together preest & kinge in the spirituall kyngedome for euermore.

Psa. cix

the effectes or workes of christ.

¶ The workes or officies of Christ ought to be gathered of the hole Christ, which now sytteth on the right hand of God the father, very God & mā, ẏ workes of his māhod, as to eat, drinke, slepe, wake, & such lyke. now that he is glorified, he ceassed, neither came Christ to ẏ purpose that he shuld exercise thē perpetually. But beſydes

those

those effectes & workes of ỹ mãhode, ther be yet other appertainige chefly to our saluaciõ, which shal indure perpetually: as to saue ỹ people frõ their sinnes: To take away ỹ synnes of ỹ world, as John baptist witnesseth, saying: beholde the lãbe of God which taketh awaye ỹ sinnes of the world. To iustifye, as the Apostle Paule recorderh, saying: Being thẽ iustified of faith by Jesu Christ. To satisfy for our synnes, to be a mercy stocke for our sinnes, as John thapostle writeth in his epistle. To be our mediatour & peax maker: to become the priest & bisshop for euermore, as in the. cix. psalme appereth. And ỹ because of intercessiõ, as witnesseth Paul to the Romains saying: whiche also maketh intercession for vs. Also thapostle John where he sayeth. Because we haue Christ our spokesmã or aduocate with the father. To be king & captaine. To be lord ouer the people of God, Jere. xv. To be the onely shepeherde & bisshop of his churche, as Ezechiel did prophecy, saynge: I wil rayse vp vnto them (saith God) one onely shepherd, euẽ my seruaunte Dauid, he shal fede thẽ, & he shalbe their shepherde. I the lord wylbe their Lorde, and my seruaunte Dauid shalbe their prince. To thys accorderh the prophet Jeremye, saynge: Behoide, the tyme commeth (sayeth the Lord) that I wyll rayse vp the ryghteous braunche of Dauid whiche shall rule. And saincte Peter where he sayeth, ye were as shepe goynge astray, but nowe ye are conuerted vnto the shepherde and Bysshoppe of youre soules. To be the heed of his churche. And he is the heed sayeth S. Paul of the body of the churche. And to the Ephes. he saieth: And he hath geuẽ hi to be heed

Ro. v.
Esa. liii
i. Joh. i a
Gal. iii.
timo. ii.
Psa. cix
Ro. viii.
i. Joh. ii
Jere. xi.
Jer. xv.
Ezechi. xxxiii.
By Dauid is vnderstand Christe cõminge of ỹ stock of Dauid.
Jer. 23. b
i. Pe. i. d
Colo. i.
Ephes. i.

ouer al vnto ẏ church. Also to ẏ Collossiãs. Not
Col.ii.d obteyning the hed, wherof al the body by iointes
and couples receyuing nourishment and beyng
compacte and knyt togither encreseth with the
increace of god. To be the hed corner stone elec-
i.Pet.ii. ted and precious. Ecce pono in Sion lapidem.
Lo, I put in Sion a stone. &c. To be the foun-
Esaye. dacion of all saintes as Paul saithe. Builded
xxviii. vpon the foundacion of thapostles and prophe-
Eph.ii. tes. These and semblable effectes or officies of
Christe appeare in holy scripture, of which ma-
ny the bisshop of Rome doth fondly and folishly
chaleng vnto him, contrary to the eternal shep-
herdship and bysshoperich of Christ. But in ga-
theryng these officies and propertyes of Christ,
ye muste take good hede leest bycause of his.ii.
natures ye chaunce to fall in errour. For when
we speake of the officies and workes of Christ,
we speake of the hole Christe, as he now sitteth
on the righte hand of God, very God and man.
¶ Bicause Christ Jesu the sonne of God is one,
for whose cause we be reputed righteous and do
Cõtra- please God: therfore there haue ben many which
ryes or by the institucion of Sathan, haue studied to
heresies take awaye, diminish and plucke frome vs this
Christ. And all the herisyes agaynst Christ do
consiste for the moste part in the diminisshinge
and derogacion either of the parson or of the
workes of Christ, as to graunte with the Arri-
ans that Christ is not naturally god, albeit they
graunt the (word) to be person. To graunte w̃
That Paul Samosatensis that the word, or (as it is
which is called in greke) Logos, is not a person, but only
verbum, the thought or knowledge of the father, all one
that is with the father. To graũt with Seruetus that
the

the (word) was no parson before it toke mans nature. To graunte with the Sabellians and Priscillanistes, that Christ is the same that the father is. To graunt with the Donatistes that Christe the sonne is of lesse power than the father. To graūte with the (Metangismonites,) that Christe the sonne did enter into the father as a lesse vessel into a greater vessel. To graūte w̄ the (Appollinaristes,) that the flesh of Christ and the word haue al one substaūce. To graunt with certaine (Origenians,) that Christe is a creature. To graunt with certaine other (Origenians,) that Christ if he be compared w̄ other holy men is the trouth selfe, but if he be compared to the father, so is he a lye or iesynge, & that Christ doth so muche differ from the father as thapostles do frō Christ. To graunte wyth the (Hecians,) that ẏ selfe Christ is father & holye ghost. To graunte w̄ the (Sethians,) ẏ Christe is the sonne of Eue. To graūt with the (Carpocractians,) that Jesus was but mā, & naturally borne of father and mother, & receiued a soule, which knew those thynges that were heuenlye. To graunt with the (Simonians,) ẏ Christ dyd neither cum nor suffre any thing of the Jewes, but that one Simon in the tyme of (Tiberius,) came to the peoples thinkynge in the parson of the sonne. To graūt w̄ the (Valentinians,) that Christ sēt of ẏ father brought with him a spirituall & heuenly body, & that he toke nothynge of Mary, but passed by her onely as thorowe a pype of a cōdite or conueiaūce. This hereſy one (Pelliſicarius,) at this day hath renewed. To graūt with the Archontikes, ẏ Christ was not borne of woman, neyther had any fleſh in dede, or dyed, or ſuffred

to saye: worde in ẏ Latyn translacīō is in Greke (i which tonge .i. John wrote hys gospell) logos, whiche signifieth indifferentlya word, and a thought of mmde

or ſuffred any thing, but that he fained his paſſion. To graũt with the Appellites, that Chriſt neither brought his fleſh with him from heauen neyther toke it of Mary, but gat it of the elementes of the worlde, which he rendred agayne to the worlde, aſcendynge agayne without fleſhe in to heauen. To graunte with the Paulines, that Chriſte was not euer, but that he toke his beginninge of Mary, and that he was a pure man. To graũt with the Maniches, that Chriſt came onely to delyuer mens ſoule, and not the bodies. And that Chriſt was not in very fleſh, but ſhewed to our ſenſes a counterfaite ſhape of fleſhe, and neyther dyed ne roſe agayne. To graunte wyth certayne heretykes that Chriſte was alwaye, but not alwaye the ſonne, whyche name (they ſaye) he fyrſt receyued when he was borne.

Opinatiuely, is to oure thinke an opinion.

To graunte with one Marcus, that Chriſte not verely, but opinatiuely ſuffred. To graunte with certaine olde heretykes that the godheed of Chriſt ſuffred whan his fleſh was hanged on the croſſe. To graunt with the Seleuciãs, ỹ Chriſt ſytteth not in fleſhe at the ryghte hande of God the father, but hath put it of and layed it in the Sũne takyng occaſion of the pſalme that ſaith. (In ſole poſuit tabernaculum ſuum. that is, he hath put his tabernacle in the Sũne. O groſſe heretikes. To graunte with ſome that the hole Chriſt ſitteth not on the right hande of God the father. To graũte the ſoreſayde offices of Chriſt be executed onely in heauen of hym, and that the ſame are to be exercyſed here in earth of the pope, contrarye to the place of the pſalme before remembred. (Tu es ſacerdos in eternum.) Thou arte the prieſt for euermore. And contra-

the here ſy of the papiſtes

rye to

rye to the eternall bysshoprich of Christe. To graunte that there is an other mercymaker, mediatoure and intercessoure for oure synnes then Christe, as they do, whiche set vp saintes by workes in place of Christe. To saye that Christe onely meryted or deserued vnto vs the fyrste grace, onely inclynynge vs to loue God, but that we be saued by oure workes. To saye with the Nazereis, and diuerse other false Apostles that the rytes and ceremonyes of the olde lawe be necessarye to Christen men.

the heresi of saints men.

Of the holy ghoste. Capi. IIII.

The holye ghoste is the thirde person in trinite, verye God, not made, nor created, nether begotten, but proceadynge of the father and sonne, and flowynge from the father and sonne together substancyallye, to thintente he myghte leade vs into all trouthe, illumynate and hallowe vs to the trouthe, and kepe vs in the same, expownynge, declarynge and glorykynge Christe, confyrmynge the inherytaunce receyued in Chryste for whyche he is also put as a pledge or ernest by God the father.

what the holy gost is.

¶ That the holye ghoste is the thyrde personne in trinyte and very God, the places and textes of scrypture folowynge do proue. In the gospell of Matth. Christe commaundeth his dyscyples to baptyse all nacions in the name of the father, the sonne, and the holye ghoste. This proueth the holye ghoste to be the thyrde and also a distincte parson. S. John also in hys Epistle proueth the same sayinge: The father, sonne

Probacions of this diffinicion. Math. xxviii. b

i. Joh v b

sonne, & holy ghost, these thre be one. In Gene. the first chapter also is writtē: ẏ the spirit of the
Gen.i. a lorde was borne vpon the waters. Item in the psalme. Cxxxix. whither shal I go from thy spi-
Psalme rite. Also in John.i. And I saw the spirit of the
cxxxix.b lord as a doue. Now, the holy gooste is therfore
Joh.i.e. God, for asmuche as he quickneth, haloweth and comforteth the inward mindes which worke can not be but appropered to ẏ godhed. Moreouer, syth scripture assygneth these workes to the holy goost, it wyll haue vs truste suerly to tholye goost, that he both wyll and may perfourme the same. But to trust, is a worship annexed to God only. The article of our faith teacheth the same, I beleue in the holy ghost. Furthermore, where we said the holy ghost is not made, nether created, this we added for thauoydynge of the name of creature. Gendred or begotten he is not, for the scrypture vseth the woorde of procedynge. For tholy ghost is said to proceade of the father and sonne, as Christ him selfe sayeth in the gospel of John. When that confortoure commeth
Joh xvd whome I shall sende you. &c. whiche proceadeth of my father, he shall beare wytnesse of me. Loe here ye se that the holy ghoste is sente of Christ and proceadeth of the father, and that the father and the son be discerned from ẏ holy ghost. That substanciallye tholy ghoste floweth of the father and sonne, is added, leeste thou shouldest thinke tholy ghost is inferiour to the other two
S. Augustine. persons. For as S. August. in his. vi. boke (decrini sayeth. Tholy ghost is somewhat common (as much as it is) to the father and sonne, but this commennesse is consubstancial, and coeternal. The other part of the diffiniciō is clere and

proued

proued by the.xiiii.xv.xvi.chapter of the Euangelist John, where the said worke and officiis of tholy ghost be discribed. That finally tholy ghost is an ernest or pledge geuen vs of God, it is red in diuerse places of Paules epistles. ii.cor.i. Ephe.i. Ro.8.b.

¶ Tholy ghoste in respecte of his beynge hathe no cause syth at the begynnynge he is wyth the father and sonne, euerlastynge God. No causes of ye holy gostes beynge.

¶ But in respecte of proceading, the father and sonne be in maner as causes. For as before is shewed, tholy ghost is said to proceade of the father, and therefore sometyme in scripture he is called the spirit of ye father, as Christ saieth. It is not you that speake, but the spirit of your father. And other whiles he is said to be the spirit of the sonne, as where Thapostle sayeth: God hath sent the spirit of his sonne into youre hartes. And in an other place. He that hath not the spirit of Christ, the same is none of hys. Joh xvd Mat.x.c Roma. viii.b.

¶ Tholy ghost is one, and the thirde person in trinite called by sondry names in scripture as in the psalme, & in the epistle of John ye is called an vnction or an anointinge. In the gospel of John a cõfourtoure. Paul calleth hym the earnest of our inheritaunce. No partes of ye holy gost Joh.ii.c Ps.44.b Joh 16 b Eph.i.b

¶ Otherwhiles this worde spiritus (in englysh spirit) is takẽ very largely, for a stirig, a mouig nature or power, for ye wind, for life, for mocions or passions created in men, as wel good as euil. But in this place it sygnifyeth a spirituall nature, for as Christ testifyeth God is a spirite. The significatiõs of spiritus. ge.viii a Joh.4.c

¶ The effectes or offices of tholy ghoste maye be numbred these: To leade in to all trouthe. To call, to lyghten vnto the trouthe: This he wor- The effectes of ye holy gost

Joh. 16. he worketh by the word preached. To hallow, to preserue in trouth. These workynges appeare euery wherein scripture. To expoūd, to declare, to glorifye Christ. To reproue the world of iustice, of synne, and of iudgement. To comforte, wherby he is called a comfortoure. To cōfirme the cōsciences vpon the trouth of the word, and vpon thinheritaunce receyued in Christe. To endow the church with al maner of gyftes. To gyue that we may speake with fyered tongues, that is, that mightely and boldly we maye confesse the worde. To make new the hole mynde of man, from whence afterwarde do procede spiritual frutes, true faith, true awe of God, charitie and such lyke, for the lawe can not truly be done onlesse fyrste the holy gost be receiued, whē Christ geueth. To prospere & further the word preached that it may spedyly go forwarde. And for this cause thapostle wissheth often times the holy gost to be geuen to the churches. To helpe oure infyrmities. To praye for the weake. To serche the depthes of God. To teache what to answere persecutours. To be a token of the true lybertie and enfranchement from the curse of the law according to Paul that saieth. Where the spirite of the Lord is, there is liberty. Now, tholy gost is called the spirite of the Lorde because the lorde sendeth and giueth it. Of these workes or officies of the holye ghost, some tholy ghost worketh by the word, and other some by inwarde operacion withoute the woorde preached. And albeit the outewarde preachynge of the worde shall ones cease, yet suche officies of tholy ghoste shall not cease as be euerlastynge, lyke as hym selfe is euerlastynge, and worketh by

John. xiiii. xv. and. xvi. Joh. 16. b Ro. viii. i. cor. xii. Ro. xii. Act. ii. a Gala. v. Ro. 8. d i. cor. xii. Luc. xii.

by the euerlastynge and vnperyshable woorde. Wherefore the holy ghost is come to execute the sayde offices, not of hym selfe, but sent of God the father, and geuen of Chryst the sonne. Wherfore also holy ghost can not be presente wythoute Chryste.

¶ To this doctrine, and to the nature of the holy ghoste is contrarye: To saye, after thopinion of the Grekes, that holye ghoste procedeth not of the father and sonne iointly, but onely of the father. To graunte wyth certayne Origenians, that holy ghoste is a creature. To say with the Macedonians holy goste is not of the same substaūce or beynge, of which God the father and ꝑ sonne is but a creature. To saye at this tyme with Campanus, that the holye ghoste is not the .iii. person in Trinite. To holde wyth the Noetians, holye ghoste is vnlyke to the father. To graunte with the Donatistes that holye ghoste is inferioure to the father and sonne. To saye wyth certayne heretykes, that the selfeholye ghoste is not geuen, but onely hys gyftes whyche is not holye ghoste owne selfe. Agaynste whome dysputeth S. Augustine. To graūte wyth certaine Anabaptistes that holy ghoste is not a persōne of the trinite, but onely a doue whyche God miraculously dyd sende ones or twyse. To graunte wyth other Anabaptistes, holy ghoste is onely a power of the father and sonne, & not a God or a parson of hym selfe. To say agaynste the open texte in the actes of the apostles, the promyse made of holye ghoste vnto the apostles, was fyrste fulfylled in certayne heretykes named the Catayphryges and the Manichees.

Contreryes or heresyes

Campanus.

August. libro. xv. de trinitate.

Anabaptistes.

Act. ii. & Joe. ii. g

To

To graunt a man maye atteyn to the knowlege of the trouth or worde without tholyghost. To graunt that anye man maye continue in that trouth which he hath professed without the assistence of tholy ghost. To graũte any persõ may be borne agayne into a new life & workes alowed of god wout tholy gost. To graunt with ẏ folish papistes, that the pope is here in earth the executer of the holy ghost, he to declare & expounde the wil of Christ. To graũte and defende to the blasphemous reproche of the holy ghost, that all papistical councels, yea thoughe they be repugnaunte to the open worde and glorye of Christe haue proceded, & be confyrmed of the holy gost.

The heresy of papistes

O intollerable antichristes.

Of predestination. Capitulo. v

The difiniciõ of predestinacion.

PRedestinacion is the sure preordinaunce of god, wherby all thiges cõe to passe, aswel inward, as outward workes & thoughtes, in al creatures accordig to ẏ appointmẽt of his wil. ¶ This diffinition to be good, is proued by S. Paul, where he sayeth, God worketh al thinges accordynge to the counsel of hys wyll. Also oure sauiour Christe sayeth. Are not. ii. sparowes solde for a farthynge, and none of them falleth on the grounde without your father. To thys agreeth Salomon in his prouerbes sayinge. The lorde worketh al thinges for him selfe, yea, and the wicked also to the euel day. Paul to the Ephesians. Accordynge to the pleasure of hys wyll. Also to Timothe, Accordynge to his purpose and grace. But for asmuch as al creatures hange of thordinaunce of nature, whiche God of his free wyll hathe ordeyned. therfore al thinges do not folow nor come to passe of mere and simple necessitie, but by the processe and course of nature

probaciõ of ẏ definicion.

Ephe. i. Mat. x. c

Prouer. xvi. a

Eph. i. b

ii. Ti. i c

nature so of God ordeyned. Yea, and also in mens thoughtes and doynges there is a free choyse, and therfore sinnes do procede and haue therfore proceded of the free choyse of mā. But to thintent a mans conscience may be defended and armed from despayre, yf we wyll wysely speake of predestinacion, we muste fetche oure begynnynge at the gospel, whiche is an vniuersal promyse. And we muste euermore haue recourse to predestinacion of condicion, whereof we shall speake hereafter, as for example: Yf thy chyldren of Israel shal walke in my commaundementes, they shall be saued. Yf thou shalte receyue the gospel, thou shalte be saued. Wherefore S. Augustine also agreeth, sayinge: God dyd predestinate man to be obediente vnto hym, and to abstayne from tastynge of the apple that was forbodden hym: but yf he wolde be disobediente, to dye. Suche is thende of the hole predestinacion (as farforth as appertayneth to men) that we shoulde knowe we be predestinate vpon this condicion, that yf we receyue the worde, we shal be the chyldren of God, whome God hath chosen, to make vs hys children by adopcion, as S. Paule wytnynge to the Ephesians declareth. And this condicion is proued by the vniuersal promyse of the gospell. Howe that some of vs be damned, this is because we beleue not the Gospel. Wherefore also the apostle saieth: yf a man wyl purge him selfe frō such (meaninge wicked doctrines for of thē he spake a lytle before) he shall be a vessel sanctified vnto honoure, mete for the Lorde, and prepared vnto all good woorckes. Also here vnto per-

Augustine de predestinatione. capi. ii.

Eph. i. a

ii. ti. ii. d

teyne such places of Scripture as doe promyse an vniuersall grace, whereby a mannes conscience oughte to lyfte it selfe vp against suche assaultes as hys reason maketh of predestinacion, as thys vniuersall promyse. God willeth all men to be saued. God willeth not the death of the synner, but that he tourne and doe repentaunce. Also: Come vnto me (sayeth Christe) all ye that laboure & are laden, and I shal refresh you. Vndoubtedlye it is an extreme madnes a man to vexe hys mynde wyth vnfruitfull questions concernynge predestinacion, whereas he maye comforte hym selfe with the generall promyse of grace, and with sure tookens, that he is chosen to be saued as by these tookens: to gyue credite to the gospell, to desire & receyue mercy offered by the gospel, to endure in fayth to the last ende. It is great folye to doubt whether thou be predestinate vnto saluacion, whē thou heareste the woorde, when thou beleueste the woorde, when thou delyteste in the woorde. It is an other maner of thynge wyth the wycked persons, whiche can not but be vncertayne and euer in doubte, because they lacke the woorde, wyth the who so euer hath not, must nedes be vtterly destitute of al solace: Yea, suche be constrayned to despayre and to thinke al euyl of predestinacion. Wonder it is that predestinacion doeth so torment mens myndes sithens nothinge is more certayne then ỳ the same is set forth vnto vs to our comforte, so that by patience and consolacion of scriptures we myghte haue hope. And no doubte yf the moste diligent Apostle S. Paule had wist predestinacion shuld haue hindered the cōfortes of godlye persons, he wolde not so ofte

1. Ti. ii. a
Eze. 33. b
mat. xi d

Tokens of electiō

Ro. 8. f.

haue

haue made mencion of it in his epistles.

¶ But for as much as some men receyue not the gospell, and therefore consequentlye doe peryshe, it is nowe to be sene howe they deserue theyr dampnacion yf predestinacion taketh awaye the lybertye of oure wyll (as Valla and others haue thoughte) I see not howe God can be excused that he is not the causer of synnes, wherfore S. Augustine semeth verye ryghtelye to saye in thys wyse. It is verye folyshelye spoken that the predestinacion of God worketh in all men, whether it be to good or to euyll, so that to eyther of them men be of a certayne necessite compelled, sithens in the good men a wyll is to be vnderstande not wythoute grace, and in the euyll men a wyll is also to be vnderstande withoute grace, whyche wordes of Augustine, maye thus be declared. In that we receyue the good, beleue the worde, and kepe it to the ende, thys proceadeth of grace, whiche prepareth oure wyll, whyche oure wyll afterwarde doeth beleue the worde, and desyreth and receyueth the promyse offered by the worde. On the contrarye parte, in that the euyl menne receyue not that is good, nor beleue the worde: Yea, and yf they beleue it, do agayne forsake it to their dampnacion, thys cometh of their frewyll, in whyche they stande euyll and wycked personnes forsaken of God, whome God may iustelye forsake, as it shall be sene vnto hym.

Valla.

Augustine quest. xxiii.

¶ Another diffinicion of predestinacion against the assaultes of reason subtellye desputynge in mennes consciences vpon predestinacion.

Another diffinicion.

PRedestinacion is a sure election by whyche God hathe elected vs in hym selfe afore the creacion of the worlde, to thende we myghte be holye and fawtles before hym by charite, to make vs hys sonnes throughe Jesu Christ in hym selfe, accordynge to the pleasure of hys wyl.

¶ The probacion of this diffinicion.

Eph. i. a

¶ This hole diffinicio is taken forth of Paul. The parson that choseth is God. And where as we sayde in hym, and before the creacion of the worlde, by this we exclude the merytes of oure workes, as the example of Jacob and Esau

Rom. ix

brought in of Paule yn his Epystle to the Romaynes declareth. The final cause of predestinacion, is that we myght be holye, &c. by Jesus Christ whiche wooydes also take away meryte. The cause efficient of predestinacion, is ȳ pleasure of gods wyl.

The causes of predestinacion.

¶ Now, that predestinacion is not our deserte, and that of it no cause resteth in vs against the scholemen openly appereth by the open places

Eph. i. b

of scripture, as in the texte before remembred of Paule, accordynge to the pleasure of his wyl.

ii. Timo i. c.

Also in the latter epistle to Timothe, where he sayeth, whiche hathe saued vs, and called by an holye vocacion, not accordynge to oure dedes, but accordynge to hys owne purpose & gracc. Furthermore wrytynge to the Romayns, he maketh the mercye of God the cause of elec-

rom. ix. c

cion, where he concludeth sayinge: It lyeth not in mannes wyll or runnynge, but in the

S. Augustyne.

mercye of GOD. To thys agreeth Augustyne sayinge. Elegit deus quos voluit gratuita misereccordia. GOD hath chosen whom he

would

woulde of hys free mercye. Also in another place he saieth: Predestinatio est diuine voluntatis per gratiam electio. That is, Predestination is the election of Gods wyl by grace.

The parties of predestination.

Of Predestination there maye be two parties. The one is called Predestination of alligacion, and the other Predestinacion of condicion, accordynge to the diuision of Augustine in hys booke of Predestination. Alligacion is the necessitie of thynges presente, as when a thynge is seue to be presente by Godes foresyghte, that same muste nedes be, although he hathe no necessitie of nature: as that all men be mortall, it is necessarye, God so prouydynge. Predestination of condicion, is: If ye of Adam eate of thys Apple he shall dye. If Israell shall walke in the waye of the Lorde, and shall kepe hys commaundementes, he shall be saued. If thou receyuest the Gospell, and steckest faste there vnto to the ende of thy lyfe, thou shalte be saued, but yf thou receyuest it not, thou shalte be dampned.

predestination of Alligacion.

predestination of Condicion.

In thys parte of Predestination we oughte to comforte oure conscyence, when we be vexed with the iudgement of reason, contrarye to the vniuersall promyse of the Gospell. But of these partes we shall speake more in the tytle of contingencie or chaunce, whyche chaunce because the auncient fathers of the churche woulde not take away: they seme to haue inuented the foresayed partes.

The effectes of predestination.

¶ The principall effecte of Predestination is set forth in scripture to be iustification, whiche is greatlye in the matter of Predestination to be considered, if we couet to saue our cōscience

that it be not strycken downe wyth the thronge of infinite questions. And thus commeth predestinacion to be estemed by hys effect, if we compare it wt iustificacion as wyth ye final cause. For God hath chosen vs, to iustifie vs, to adopt vs to hys chyldren, and to rewarde vs wyth the euerlastynge kyngdome, accordynge to the sayinge of Paule in hys Epistle to the Ephesi. Also accordynge to the sayinge of Christe hym selfe in the Gospell of Math. where he sayeth: Come ye blessed chyldren of my father, inherite ye the kyngdome prepared for you frome the begynnynge of the worlde. Furthermore, iustificacion is ye principall effecte or worcke of the Gospell, but the gospell is a vniuersall promyse, wherefore by the vniuersall promyse must predestinacion be iudged, and yf we doe so, no occasion shal anye more remayne to vexe the mynde wyth anye perticularite. But to make all thynges the clearer, these argumentes folowyng shall be here ryght necessary to be reteyned.

Ephe. i. Math. xxv. f.

Anargument.

The Gospel is an vniuersal promyse.

Ergo, iustificacion (which is the effecte thereof) muste nedes be an vniuersall promyse. The former parte of my argumente called the antecedent is playne, for the Gospell is not bounde to circumstaunces: Yea, and manye places of scrypture of the vniuersall promyse proue the same, as the texte of Christe, Come vnto me all ye that labour e and are laden, and I wyll refreshe you. Also the sayinge of Paule: Deus vult omnes homines saluos fieri. God wylleth all menne to be saued. The argument holdeth from the cause to the effecte. An other argument.

mat. xi. d

i. Ti. ii a

an other argument.

Iustificacion is vniuersall.

Ergo

Ergo predestinacion also (whiche is the cause of iustificacion) is vniuersall. Thys iustificacion, whych is the worke and effecte of predestinacion hathe hys sure foundacion in scripture, where so euer mencion is made of the synall cause of ourc callynge, as in the place aboue mencioned of Paule to the Ephesians. Also the Romayns whome he hathe called, the same he hath also iustified. Item in the first Epistle to the Corynthians. GOD is faythfull by whome ye be called into the felowshyp of his sonne Iesu Christ ourc Lorde. These and semblable sentences, are circumlocutions of iustificacion.

Ephe. i. Ro. xv a i. cor. i. b.

Of iustificacion the worcke of predestinacion procedc also other effectes, as to be assured that we please GOD. To knowe that we be the sonnes of GOD. To knowe that we can not be pluckcd fromc Christe, for whome GOD the father hathe geuen to hys sonne, no manne cannc take fromc hym. To knowe that we be glorified, accordynge to the sayinge of Paule, whome he hathe iustified, them also hathe he glorified. To knowe that we haue euerlastynge lyfe. For to thys effecte we be iustifyed. To knowe that we be gouerned and defended of GOD. These and lyke effectes of Predestinacion well knowen, it appeareth that holye Scripture speake not in vayne of Predestinacion, eyther to make vs afrayed, or to dyssue vs to dyspayre: Yea, I dare boldelye saye, yf Predestinacyon be wyth her effectes well consydered and dyguen in to the hearte, there is nothynge stronger then it to plucke vp a mannes conscience, but contrarylye, where Predestinacion nakedlye wythoute

Predestinacion wel considred is a greate solace & confforte to good menne.

her effectes is consydered by the iudgements of reason, so there is nothynge moore readye to destroye the consyqence, then is Predestinacion: Wherefoore, when we be vexed aboute Predestinacyon, it is oure owne blame, whyche doe not measure it by the woorde of GOD, but by reason of manne, whych reason srthens everye where it is blynde in matters of God, why shoulde it here see any thynge?

The Auncient fathers also of the church doe confyrme and ratifie the fooresayed effectes of Predestinacion Sayncte. August. in his booke De bono perseuerantie, calleth the effecte of Predestinacyon, the appositon of Grace. Also Origen vpon the eyghte Chapter to the Romaynes hath these woordes, he that is iustified, semeth therefoore to be iustified because he is predestinate.

S. Aug.

Origene

Contrarye to Predestinacion. To graunte that Predestinacion is to be iudged of reason, lawe, or of oure worthynesse. To graunte Predestinacion to be partycular, whyche erroure disturbeth the Conscience, maketh incertayne the promyse, ouerwheimeth faythe. To denye the Predestinacion of condicion. To holde wyth the scole menne, that there is some cause in vs of Predestinacion.

Cõtraryes to predestinacion.

To saye Predestinacion taketh awaye Contingencie or chaunce. To holde because al thinges chaunced by Predestinacion, that GOD therefore is cause of synne, frome whyche erroure the grauntynge of Contingencie doeth delyuer vs, which teacheth that man sinneth of hys fre wyll, as here after moore playnelye shall be declared. To graunte wyth Valla, and o-

The erroure of Laure. Valla.

thers

thers to be no lybertye of wyll, bycause of Predestinacion.

To graunte wyth the scole menne, that ours worthynes & merites be the cause of Predestinacion vnto Justification and euerlastynge lyfe. To graunte anye other finall effecte of Predestinacion then Justification.

To denye wyth the Epicurians the diuine Predestinacion, sayinge: GOD hathe no care of hys thynges created, and forsaketh theym. To disturbe the Conscyence of manne wyth the Superstitious inquirye of Predestinacyon.

The Epicures.

¶ Of Contingencie or chaunce. Capitu. vi.

COntingencie or chaunce semeth at the fyrste face to be wyped awaye of Predestinacion. Therefore nowe lette vs see howe both maye be saued. Thys shall be yf we graunte to reasonable creatures some choyse and lybertye in suche thynges as be subiecte to the Judgemente of reason.

¶ Contingencie therefore is whereby thynges created in matters subiecte to reason be nowe chaunged, altered and fall in to these and those doynges and chaunges, by reason of the choise and lybertye graunted theym of GOD at their creation.

what contingencie is.

¶ We saye in matters subiecte to reason lest the proye should thynche al thynges happen by chaunce herof.

and contingentlye. Of fre choyse receyued in creation whyche suche thynges as be create haue in affayres subiecte to the iudgemente of reason, doubteth no man. For albeit God maketh and kepeth thynges, foreseeth and determyneth thynges that happen or chaunce, yet he hathe create and made them reasonable creatures, that is whyche be led wyth free wyll and choyse in suche thynges as be vnder the iudgement of reason. All whyche thynges shall be more apparaunte when we shall begynne to entreate of frewyl.

The cause of chaunce.

¶ The cause of chaunce is the fre wyll whyche thynges created take in maters subiecte to reason, wherefore sith nature was ordeyned wyth the franke and free wyll of God, the naturall necessitie is not merely and symplely necessary, but for because it was so appoynted and ordeyned. Also in mens affayres and doynges frewyl is cause of chaunce or contingencie. Therefore synne commeth and hathe come of the fre wyll of the deuyll and of man, as further shall be declared in the tytle of synne. And because it is a blaphemynge of God to saye God is the causer and authour of synne, therefore contingencye maye not be denyed, to thintente we maye impute to the deuyll and to manne that thynge whyche blasphemously shoulde elles be imparted and put vpon God. Augustyne hathe a

A sayinge of Augusti.

prette sayinge where he sayeth. (Fieri non potest vt per quem a malis surgitur per eum in mala decidatur.) That is, it can not be that by whome we ryse from euils, by hym we shuld fall downe into euyls.

Contigencie

¶ Contingencie is not deuyded properly in to partes, but yet that it maye be the better vnderstande, the distinction folowynge is necessarye. Of necessities some be absolute or vnchaungeable, as it is necessarye that God is good, ryghteous, true, wyse. &c. And some necessyties be not absolute, but because the thynges do so folowe, and this is called the necessitye of consequencie, as: it is necessarye that Jerusalem be destroyed, it is necessarye that the kyngedome of Israel perysshe, and suche lyke. These be not of theyr owne nature necessarye, but after that they be ones determyned and appoynted so to be, then they muste nedes come to passe, or because they folowe of some former causes as it is necessarye that heresyes maye be, because the deuyll hateth God and the gospel. These of theyr selfe nature (I saye) be not necessarye, but contingente and chaunsynge. For this consequence or folowynge, taketh not awaye the lybertye of wyll. But of thys matter ye may se more in the common places of Philip Melanchthon, and in hys commentaryes vpon the Epistle to the Romayns.

The partes of cōtingēcie.

Necessite absolute

Necessite of cōsequēce.

Melāchtō in his common places.

¶ But forasmuche as August. semeth to declare these partes of contingencie or chaunsynge, I thynke it good to shewe forthe hys deuysyon, who wrytteth in this wyse.

August quest. xxiii. cap iiii.

¶ There be two necessityes, the one symple, as it is a necessitie that al men be mortall. The other of condicion, as if a man know ẏ one dothe walke, it is necessitie that he walketh. For ẏ a mā assuredly knoweth, it cā be none otherwyse then he knoweth. But this necessitie draweth

Necessite simple

Necessite of cōdicion.

not

not ẅ it that ſymple neceſſitie. For this neceſ-
ſitie whyche I call of condicion, is not made of
the proper nature, but of ẏ puttynge to of ẏ con-
dicion. For no neceſſitie dryueth hym that
walketh wyth hys wyll, to walke, although then
when he walketh it is neceſſarye that he wal-
keth. Semblablye yf a man ſe a thynge preſent
through the prouydence of God, the ſame is of
neceſſitye, albeit it hathe no neceſſyte of na-
ture. &c.

The effec tes of contin gencie.

¶ The effectes or workes of contingencie be in
thynges ſubiecte to reaſon all fre doynges, but
yet not without the foreknowledge of God, as
to be altred: to be chaunged: to do this or that.
Thynges create to fall in to thys or ẏ chaunce,
not of an abſolute neceſſitie, but becauſe they
be ſo create and ordeyned, whyche neuertheleſſe
God may at his pleaſure otherwiſe chaūge,
alter, and lede into other doynges and accions.
But thoſe creatures lefte to theyr fre wyl may
aulter them ſelfe do this or that, and fall into
this or that chaunce and al thys in thinges ſub-
iecte to reaſon by gods permiſſion, but not by
gods impulſyon, as ſayncte Auguſtyne ſay-
eth.

Contra rye.

¶ Contrarye opinions hereunto be. To graūt
that there is no chaunce becauſe of predeſtina-
cion. To denye chaunce becauſe of the loſſe of
lyberte, whyche man fully had before the fall.
To ſaye all thynges be moued and done of ab-
ſolute neceſſitie after the opinō of ẏ Stoickes,
as the ſeruaunte of Feno was wont to reaſon
that matter with hys maſter, that he ought not
to be beaten becauſe by deſteny he was conſtrai-
ned to ſynne and do amys. To graunte any
chaunce

thaunce in God, or in the nature of God. To graunte that because of lyberrye which is cause of contingencie, it lyeth in our power to please God, to beleue in God, and so for the: although not withstandynge a man to do hys deuour for the word, to desyre and receyue it after a maner, lyeth in hys wyll, accordynge to the sayinge of Paule. Non est volentis neque currentis, sed miserentis dei. That is to saye, it is not in the power of the wyller nor of the runner, but of God the shewer of mercye, where the apostle yet leueth vnto vs to wyll and to runne, of whyche thynge we shall more copiously intreate in the tytle of free wyll. To set the naturall fate or destenye agaynste contingencye, and therefore to denye it. For naturall destenye (as sayeth that ryghte excellente manne Philyp Melanchthon) bringeth not necessite vnto humaine affayres or thynges, and it is perticulare and onely to be vnderstande of astrologicall destenye.

The destynicyon of creacion.

Of Creacion. Capi. VIJ.

CReation is a makynge by whyche God dyd create the spirites and all bodelye nature of nought by the woorde to preserue and susteyne the same.

Probacions.

CIs in the verye begynnynge of Genesis ye rede. In the begynnynge created God heauen and earthe, that is all creatures. In the begynning, that is to say, what tyme there were no creatures. Of the creation of spirites testyfyeth the prophete, sayinge: thou makest thyne aungels spirites, and thy mynisters flambes of fyre. Furthermore the spirites are thought

pſ.ciii.a
Ebre.i.b

to

to be the fyrst creatures accordynge to the sayinge of Job, he is the begynnynge of the waies of God.

Job . xl.

¶ Nowe, that by the woorde all thynges were create, the begynnynge of the gospel of John declareth where he sayeth: al thynges wer made by it, and wythoute it nothynge was made. Also in the Epistle to the Ebrues, where it is sayde: by whom he hath also create the worldes. The prophet Dauid recorded the same, saying: by the worde of the Lorde the heuens were fixed, and by the spyryte of hys mouthe al the vertue of them. And anone after it foloweth: he sayde, and they were made, he commaunded, and they were created. These sayinges also proue that of noughte the creatures wer create by the worde. And by that they were create of noughte is excluded anye matter to haue bene layed before. The laste parte of the diffinition, whyche is to the sauynge and maynteyninge of theyr natures, is proued fyrste by the place in the actes, where it is sayde, by hym we lyue, we moue and haue oure beynge, that is, in that we lyue and peryshe not, it commeth of the benefite of God. Also by the prophete. (Omnia a te expectant vt des illis escam,) that is, they waite al vpon thee, that thou mayest geue them meate in due season. Item in an other place, men and beastes thou shalte saue lord. These textes and other lyke, teache that God kepeth & maynteyneth hys creatures.

Joh. i. a

Ebre. i. a

psa. xxx.

Act. 17. f.

psa. ciii d

ps. xxxv.

The causes of creaciō.

¶ God the father is cause of creacion, because he hath create, and dothe create. The word, that is the sonne, is the meane whereby and wyth whome all thynges were create and yet be create,

ate, John wytnessynge the same, al thynges were made by it. The holy goste is the halower quickener of the creation. Joh.i.a.

¶ Creation (where of we here speake) of it selfe is not deuyded in partes, onles a man accordynge to the diuersitie of creatures wyll saye that some creation concerneth spirites, some humayne creatures and reasonable, other some vnreasonable. Partes.

¶ The proper and principal workes of creacion, be to preserue and maintayne his creatures, whiche workes I haue afore declared. The effectes of creacion

¶ The meane wherby God maynteyneth is the worde, by power of which (as to the Ebrues it is sayde) God the father dothe moderate and beare vp all thynges. Ryghte excellentlye and full well we be aduertysed here of Philip Melanchthon, that other workemen or makers after they haue ones fynyshed and made theyr worke, departe and betake the same to fortune and to the ensuynge chaunses, but God departeth not from the woorkes that he maketh, but perpetually kepeth vp and mainteyneth the same, and thys kepynge vp and mayntenaũce is called the generall or vnyuersall sustentacion. Ebr.i.b.

¶ Contraries to creation be. To graũt wͭ Simon Magus the world was create of his angels, but that he hym selfe is the hyghe power, whiche is God. To graunt with Saturninus, that the woorde and also man was made of inferioure aungels. To graunte wyth the Sethians, that two men, that is to wete, Cain and Abel, were fyrste create of aungels, of whome afterwarde the reste of men proceded. To graũt wyth Cõtraries and heresyes Saturninus. The Sethians.

with Carpocrates, that there is one principall vertue in thynges superiour, and that ẏ worlde was create of aungels. The same thynge also taught Cerinthus. To graunte with the Valentinians that Bithos, that is to saye depenes and silence were fyrste of all, of whome came seed, mynde, and trouthe: of whom blessed forth the worde and lyfe, of whome was create man and the churche. To graunte with Cerdon. ii. goddes, one good, an other cruell, the good maker of the vpper worlde and the cruell maker of thys worlde. To graunte with Basilides, that the hye God named Abraxaen, whome he calleth a created mynde created the worde, of whom afterwarded proceded prouydence, vertue and wysedome, of these were made afterwarde principates, potestates and aungels, and then were made infinite creacions of aungels, of whyche aungels were instituted and ordeyned thzee. C. lxxb. heuens, and in the lowest heauens be angelles, whyche made thys worlde. To graunt with the Manichees fyue elementes of whyche all thynges were gendzed, and these elementes they called by theke names, smoke, darkenesse, fyze, water, and wynde, in the smoke they holde opinio that beastes of two sete were bozne, out of whyche also they affyrme that men proceded. In darknes creepynge beestes. In the fyze. the foure foted beestes: in the water the fwymmynge creatures: in the wynde foules that flye. To graũt with certaine Philosophers anye matter afozesayde. To contende with the Epicurians that God careth not foz the creatures, whyche folysh opinion the poete Virgil is agaynste, settynge foz the mooste elegantlye

Valentinians.

Cerdon.

Basilides.

Manichees.

Philosophers.

Epicurians.

Virgill.

the

the contrarye and ryghte sentence in the fyrste booke of Eneis. Principio celum ac terras camposque liquentes. &c. To holde that the Gentyles and Heythen persons knowe not the effectes and workes of creacion, that God preserueth, kepeth, fedeth, norysheth, and beareth vp all thynges, contrarye to the Apostle where he sayeth, all that myght be knowen of GOD, the same is manyfest amonges them, for God vyd shewe it vnto them, so that this inuysible thynges, that is hys euerlastynge power and godheade, are vnderstande and sene by the workes euen from the creacion of the worlde. Rom. i.c

Of Creatures. Cap. VIII.

A Creature is the hole worke of God aswel of spirituall thynges create as of other thynges and bodely natures made to this purpose of God, to shew that God is, and not onely that there is God nakedly, but also that he is eternal, myghtye, dyupne, & wonderful, that is, whyche createth, and gouerneth and stayeth al thynges, by knowledge of whyche thynges God the creatour myght be glorifyed, magnyfyed and worthely thanked.

¶ Probacion of this diffinicion.

¶ God created heauen and earthe, that is to saye, all creatures bothe in heauen and earthe. Gen. i.a

Of the creacion of aungels wytnesseth the prophete, and also the Epystle to the Ebrues: Psa. ciiii
And leestaye shoulde thynke that all spyrytes were created, I put thys woorde (created,) for God is also a spirite, but vncreated. Ebre. i.c

Nowe the vse of creatures and wherefore

they serue teacheth Sayncte Paul, saying: that
Rom.i.c God shewed vnto the worlde that whiche myght be knowen of hym, and is manifest amonges them, so that his inuisible thinges, that is to saye his eternall power, and godhead are vnderstande and sene by the worckes sythens the
Sa.13.a creation of the worlde. To thys agreeth the boke of wysdome, where it is sayde: Vayne are all menne, whiche haue not the knowledge of God, as were they that oute of the good thinges whyche are sene haue not acknowledged hym, that is of hym selfe euerlastynge, neyther takynge hede to the worckes that are made, acknowledged not the worcker of theym, and so forth reade the whole chapter, for it setteth forth the vse of the creatures of God very excellentlye. But because it is not ynoughe to knowe God, therefore we added, that GOD myghte therby be glorified. For the apostle in the place before remembred, sheweth that ỹ gentyles knew God, but he accuseth them that after they had knowen hym, they woulde not glorifie hym nor
what is to glorifie God. render louynge thanckes vnto hym. Nowe to glorifye God, is to geue vnto God the glorye of a creatoure and gouernour, that is, to thinke God not to be ydle, but to haue cure of hys creatures. To geue thanckes, is stedfastlye to thyncke that God taketh charge of vs, that we take lyke and other good thynges of his handes, and furthermore to loke for health and defence of him. Finalye, the .cxlviii. and .cl. Psalmes of Dauid, doe monishe vs what it is to glorifye God, and to be thanckefull vnto him, after we haue knowen him by his creatures.

¶ The causes of the creatures be, God the

father, whiche is the maker. The worde wherby and wherwyth they be create. Also whereby they be maynteyned, and the holye ghooste the sanctifier and preseruer of the creatures: Eternitie, power, diuinitie, and all other thynges, whiche be appropriate to God, as goodnes, wisedome, iustice, and so forth declare that God bothe myghte and yet maye create and defende his creatures.

the causes of creatures.

¶ Creatures accordynge to the diuersite and variete of them be, some spirites, some reasonable and humane, and other some vnreasonable. The spirituall or ghostly creatures, whiche be good, as be the aungels were create to serue and ministre as well vnto God as menne, and therfore the Epistle to the Hebrues calleth them seruynge or ministratorious spirites.

The partition of creatures.

The reste of creatures created to the vse of man, be al subiecte to manne for his cause, whiche hath made them subiecte.

Roma.i. Gen i. d

¶ The woorckes and effectes of creatures be these. To declare there is a God that createth, gouerneth, and kepeth all thinges. For yf we woulde feele and searche hym by hys creatures we shoulde fynde hym, sythens he is not farre from euerye one of vs, as Paule most eloquentlye declareth in hys preachynge to the menne of Athens. To serue for the profyte of man, for as muche as to the vse of man al creatures be create, but yet onelye to the vse of the faythfull, accordynge to the sayinge of Paule where he sayeth that God created theym to be receyued with thanckes geuynge of suche as beleue & knowe the trueth, for al ẏ creatures of god are good &c. But infidels & wycked withoute all ryghte doe

The effectes of creatures.

Rom.i.

Act.17.f

i.ti.iiii.a

vse the creatures of God, or rather abuse them, wherefore also the very creatures doe feruently wayte when the sonnes of God shall appeare, to the intente they maye be deliuered frome the bondage of corruption into the glorious libertye of the sonnes of God. Also Saynct Peter in hys latter Epistle, sayeth: We looke for a newe heauen and a newe earthe, in whome remayne ryghteousnes. On the contrarye parte, scripture semeth to threaten vngodly, to be reuenged of the creatures whome they haue abused, as in the booke of wyldome is sayde that the gelousye of God shall take harnesse, and shall arme the creature to be auenged of the enemyes. And Jesus the sonne of Syrach sayeth: All thynges necessarye for the lyfe of man, are created from the begynnynge: water, fyre, yron and salte, meale, wheate and honye, milke, and wyne, and clothynge. All these thynges are created for the beste to the faythfull, but to the vngodlye, shall all these thynges be tourned to their hurte and harme. To be subiecte to the rule of manne, accordynge to the woorde of God spoken to Adam and Eue: Dominamini piscibus maris, that is, haue ye dominion ouer the fishes of the sea, &c. And accordynge to the sayinge of Paule. The creature is subdued to vanite not wyllynglye, but for hys cause whyche subdued it vnder hope. There maye be other effectes also reckened vp of creatures, as that God myghte be glorified and praysed by them, and in them, whiche effectes be expressed in the two Psalmes afore mencioned. Cxlviii. and Cl. Also that the selfe creatures myghte glorifie and prayse God.

Roma. viii. d

ii. Peter iii. d

Sa. b. c.

Eccl. 39.

Gen. i. d

Roma. viii. d.

The

The fathers confirme the effectes, as Sayncte Auguſtine. Of the perpetuite of creatures (ſayeth he) is vnderſtande the creatoure and maker to be eternall, of the greatnes he is vnderſtande Almyghtye, of the order and diſpoſicion wyſe, of hys gouernaunce good. Auſtyn. vppon John.

Alſo the ſame Sayncte Auguſtine in another place ſayeth. It is mete that the creature ſhoulde praiſe God his creatour, for to the ſame purpoſe hath he create hym, that he myghte be praiſed, not nedig any of our praiſe, wherfore let the mynde loue, tonge ſynge, the hand wyte. &c. Auſtyn. in li. ſup putacionum.

¶ Contrarves to theſe. To graunte that the whole worckmanſhyppe of creatures hathe alwayes been and beganne by creation. To denye that ſ̄ ſpirites, as well the good aungels as the badde were create. To denye God maye be knowen by the creatures, and that he doeth create, gouerne and mayntayne all thynges. To graunte that the knowledge of God of the creatures ſuffiſeth to perfection wythoute the worde. To auaunce the creatures aboue the creatour, as they doe whiche worſhyp ſainctes, golde and ſyluer, againſte whome the prophete verye earneſtlye ſpeaketh, and the boke of wyſedome. Alſo the prophete Baruch. To abuſe the creatures after a mās luſt vnto vanite Not to gloryfie God by hys creatures and in hys creatures. Not to attende to the creatures, to the intente, that oute of theym thou mayeſt learne the goodnes and preſence of God. Not to geue thankes to God when thou doeſt vſe his creatures. To ſay with the Epicurians, that God regardeth not creatures. To graunte that the ſtudy of natural Philoſophy, which ſtandeth in Contraryes. Pſalme Cxiii. Sa. 13. Baruc. v. a. b

the knowledge of naturall thynges is hurtefull to chriſtianitie, whiche without doubte is not hurtefull, ſo that the ſame be gouerned by the doctrine of chriſtianitie.

¶ Of Aungels or good ſpirites. Capitu ix.

AUngels or good ſpirites be ſeruynge ſpirites of a fyne nature, create to the miniſtery of God and of the godlye, to the intent to ſerue God and to be aſſiſtente to the godlye, and to kepe them.

¶ Proues of thys diffinicion.

Hebr.i.c. He maketh his aungels ſpirites, and hys miniſters flames of fyre, that is to ſaye: of a fyne nature. And the aungels be called ſeruynge or miniſtrynge ſpirites of their office that God vſeth theym as miniſters, but not but for oure cauſe: So Jacob ſleinge Eſau is protected of the aungels. Alſo in the booke of Exodus the Lorde ſayeth: beholde I ſende myne aungell before to kepe the in the waye, and to bringe thee into the place, which I haue prepared, beware of him, and heare his voyce. Alſo Judith ſayeth: the Lorde lyueth, for hys aungell hath kept me. In the goſpel of Mat. the aūgel comforteth Joſeph againſte the offence of hys mynde concernynge the byrth of Chriſte. God alſo vſeth the ſeruyce of aungels in reuengyng of ſynners, an example of Herode, whome the angel of the lorde ſtriketh. Alſo in the boke of Joſue, where the aungell of the Lorde appeareth with a naked ſwearde drawen in his hande to defende Iſrael. He vſeth alſo his aungels in other miniſteryes.

Pſ.ciii.a

Gen.28.b

Exod. xxiii.d

Judith. xiii.c

Mat.i.c

Joſ.v.a

Luk.i.c.

The

The aungell Gabriel is sent vnto Mary. The lawe (as it is recorded in the acres) was giuen by thaungels. I added in the diffinicion, to the ministerye of the godlye, to thintent ye shoulde know that aungels were create and made to ỹ vse and seruice of the good & godly only, & not of others, as witnesseth the .xix. psalme of the prophet, in whiche psalme god promiseth ayde and defence by his aungels vnto suche as loue his holye worde. For that psalme conteyneth the prayses and commendacions of gods worde, promising to the beleuers sauetye and defence by theexemple of Christ frome all euyls.

The causes of good aungels be: God the father, the father and maker of them. And the worde is the meane wherby and wherwith thaungels were creat. The holy ghost is the quyckener and sanctifyer. That these fell not as other dyd, they maye thanke the mercye of God. For in that that god forsoke them not they were saued and preserued, and when he forsoke the rest and left them to their free wyll giuen them at their creation, they synned, and so were thruste downe into the helles. the causes of aũ gels.

By reason whereof GOD is not cause of the fall of the wycked spirites, but their owne free-wyll is the cause, by whyche they myghte as easelye haue chosen the good as the badde.

Nowe, GOD maye freelye forsake, sythens he is francke and free, to doe what hys pleasure is, and no manne canne ne oughte to controll hym, ne prescribe or appoynte hym anye lawe. Shal the worcke (sayeth Sayncte Paule) saye vnto the workman, why hast ỹ made me on Ro.ix.d.

this facion: But of these thinges how the euyll spirites fell of their owne choise & wyll, shall be herafter more at large spoken.

No deuision of aungels

Good aungels be of one order. Neither is it to be thought that there is anye prerogatyue or preeminence amonges aungels as they haue fayned, which haue deuided aungels into Hierarches without the open worde of God.

The effectes of aungels

The woorckes or effectes of good spirites be these: To minister and doe seruyce vnto God, & to execute his commissions, as Nume. xxii. An Aungel is sent of God to stoppe Balaams asse, whiche commaundement he executeth. In the booke of Judges an Aungel is sent to Sampsons mother for the conceyuynge of Sampson. In the Gospel of Luke the Aungel Gabriel is sent in embassade vnto the virgin Mary, for the conceyuynge of Christe. To be protectoure of the godlye, as appeareth in the example of Jacob. Also in the example of Moses, to whom the Lorde sayeth. And I wyll sende before thee my aungell. To conforte and encourage the godlye, as in the example of Gedeon, in the example of Joseph the husbande of Mary. Also in the example of the thre children, Ananias, Misael, and Azarias, whiche were putte into a burnynge ouen. To forsee that the godly be not hurte, ne miscarye, by the example of Christ. Psal. xc. Also where after he had fasted fourtye dayes the aungels ministred vnto him. Semblable effectes yet manye be gathered of the office of aungels: neither doe the fathers and doctours of the churche dissent from these effectes. Hierom vpon sayncte Mathewe, writeth on thys wyse. The worthynes of soules no doubte, is greate.

Jud. xiii a
Luk. i. c
Exod. xxiii. a.
Ex. 34. a
Ge. xxii
Jud. vi c
math. i. d
Dan. 3. c and. vi.
mat. 4. b
Hierom,

for

for as muche as euery one hathe his aungell appoynted vnto hym for hys keper euen from hys natiuite.

¶ Bernard in hys sermon of Aungels: Lette vs be, sayeth he: deuoute, lette vs be louyng and kynde to so worthye kepers, lette vs loue them agayne .&c. bernard

¶ Origene in hys .xxxi. Homely. There is at hande to euery one of vs: yea, euen to the leste of vs al, whiche be in the churche of God a good aungell, the messenger of the Lorde to rule vs, to monithe vs, to gouerne vs, whiche seeth dayly the face of the heauenly father for the amendement of oure dedes & obteyning of mercye. Origen.

Grego. also sayeth: Euery one of vs haue one peculyer and proper aungell appoynted to his custodye, and one other euyll aungell to hys exercyse. Gregory.

¶ Contraries to good spirites.

To graunt wyth certayne heretykes that the good aungels made this worlde, is to thys learnyng and to oure religion contrarye. Item to graunte and admitte Hierarchies and prelacies of aungels, which they deuide besyde gods word, into aungels, archaungels, thrones, dominacions, principates, potestates, cherubyn, seraphyn and vertues. Also to holde that aungels receyued not in their creation free will. Agaynste whome disputeth S. Hierom, where he sayeth: Solus Deus est in quem peccatum cadere non potest, that is: vpon onelye God synne can not fall. The reste be of their free choise, and maye be bowed into either parties. To affirme wyth the scolasticall menne, that the Aungels deserue nowe theyr constancye and confyrma- The. ix. ordres of aungels be not grounded in scripture. S. Hierō. de filio prodigo.

cion, as no more to fall into synne. To denye that aungels vnto as many as haue the worde be gyuen to kepe and minister vnto them.

¶ Of euyll spirites or Aungels. Cap. X.

Euyll aungels be spyrytes, whyche were fyrste ordeyned and created in verytye good, whyche of theyr free wyll swarued from the trouthe to lye in awayte of all the creatures of GOD by hys sufferaunce.

The profe of ye definiciō ¶ That euyll aungels be spirites is testyfyed euery where in scrypture. Ebru. i. whyche maketh hys aungels spirites and hys ministers flames of fyre. For certaynlye the deuyls were fyrste created good aungels. Paule also

Eph. vi b to the Ephesians witnesseth the same sayinge: we wrestle not agaynste fleshe and bloude, but agaynste rule, agaynste power, and agaynste worldely rulers of the darknes of this worlde, againste spirituall wyckednes for heuenly thin-

Joh. 8. f. ges. Christe wytnesseth the same, sayinge that the deuyll was a manqueller from the begynnynge (that is to wete of hys fall) and abode not in the trouthe: wherby it is apparaunt that he was set and create in trouthe good as the reste were.

i. pet. v. c ¶ Concernynge frewyl, that it was the cause of the fall of the euyll spirites, there is no question. For God in the lybertye of wyll created hys creatures.

i. pet. v. c ¶ Of the effectes and workes of deuyls we be sufficientlye taughte of Peter where he sayeth.

Be

Be sobre and watche for youre aduersarye the deuyll as a roarynge lyon walketh aboute sekynge whome he maye deuoure. This effecte is of the parsons: Of theyr awaytes and sleightes against all creatures to hurte the same to the hynderaunce of manne, we shall nede no farre fetched proues. For in the place a lytle tofore remembred of Paule, the euyl spirites be called rulers of the worlde, ergo they be also rulers of suche thynges as be in the worlde whyche to destroye, to infecte, to falsefye, and make troublesome, that is to make all in a hourly bourly, the deuyll hathe power to thintente he maye tempte and lye in awayte of men. Howbeit these effectes of hym selfe he can not do, but by ẏ sufferaunce of God as appeareth by the wordes of the prophet Micheas, where he fayneth that the deuyl saieth, I wyl go forthe and be a lyinge spirite in the mouthe of all the prophetes, to whome the lorde sayde: thou shalt dysceyue and preuayle. In lykewyse in the boke of Job. God sayd to the deuyl. Thou hast moued me against Job, that I should trouble and vexe hym. Also: Lo (sayeth the Lord) he is in thy power, but yet stretche not thy hande vpon hys parson.

Eph. 6.b

ii. Para. xviii.d

Job.ii.b

Job.i.b.

¶ Another diffinicion of the power of the euyll spites.

Euyll spirites be rulers, powers, lordes of the woorlde, guyders of the darkenes of the world, spiritual mischiefes, subtelties and fraudes agaynste heuenly thinges. I cal them spirituall mischyefes and subtelties,

subteltties, by reason of the greate excesse and aboundaunce of myschiefe, fraude, subteltye, and dyscevte that is in them. And the deuyls be called spirituall fraudes, not only because them selues be suche, but also because they exercyse and practyse suche spirituall engins sleyghtes and fraudes vpon other.

The causes of euil spirites.

¶ The cause of euel spirites, is theyr free wyl, in whyche at the begynnynge God created all aungels. This frewyl because it rather bowed to euyll then to good, caused certayne spyrytes fyrst to swarue from the trouth and righteousnes which wer create and made in trouth good. The lerned fathers of ꝑ church assigne ꝑ cause of thaungels fall some to pryde, some to enuye, which vices be the effectes of the wil declined to euyll.

No deuyson of deuyls. mar. iii c

¶ The euel spirites can not be deuided into partes or certayne orders, albeit that some of them for the accustomablenes and power of hurtinge seme to be called princes: as Beelzebub in the euangel of Marke is named prince of deuels.

The effectes of euil spyrites.

¶ The effectes operations or worknynges of them be these: To lye in awayte vpon the good and godly persons nyghte and daye euen as the good aungels continuallye do kepe the godlye. And this effecte is general, of which thase that folow be especialtes, and in maner meanes by which the euyll spirites lye in awaite vpon the godly, & stop the wicked that they can not attein to godlines. To lye and to tempt and entice vn-

Joh. ii. f to lies, for he is the father of lies, as Christ sayeth: when he speaketh a lye, he speaketh of hys owne, because he is a lyer and father therof. So he lyed vnto our fyrste mother Eue, as appea-

reth

reth in Genesis.iii. Also Satan (as it is red
actes sythe) tempted Ananias to cause hym to
lye vnto the holy ghoste. To trouble & punyshe
the godly, an example of Job and all the godly.
To take away the good sede, which is the word
of God, oute of the hertes of men, lest they shuld
beleue and be saued. To corrupte and falsefye Luc. 8.d
the woorde of God wyth wycked doctryne, as in
the parable of the sower of good seede and of the mat. 13.d
deuyll whyche sowe amonges it darnell. To al- 1.pet.v.c
lege and cite scriptures crokedly and peruerstly, 2.Cori.x
as Mathew. iiii. where as the deuyll alleged a
place out of the.xc.psalme. To seke busyly
whome to deuoure. To transfygure hym selfe
into the aungell of lyghte to thyntente to dys-
cepue, that is vnder the cloke of deuocyon to
styre menne to vngodlynes. To sykte the Luc.22.f
godlye as menne sykte whete, according to that:
Lo Satan hathe soughte you to sykte you as
menne sykte whete, but I haue prayed for thee.
To rule and to drawe the wycked at theyr Eph.6.b
pleasure all euyls, accordynge to that of
Paule. The deuyll is stronge in the vn-
faythfull. To replenysshe the worlde wyth
all euyls, settynge all thynges in a roze.
For thys cause Paule calleth euyll spyrytes
rulers of the worlde. To promyse and to mat. 4.b
gyue all maner of promocyons, that the worlde
myghte be kepte styll in blyndnesse and wyc-
kednesse, for all the kyngedomes of the worlde
and glozye of the same the deuyll bosteth to be
in hys power, accordynge to this: All these
thynges I wyll geue thee, yf thou wylte fall
downe and worshyppe me. Nowe he that wyll
gyue, he sheweth that he hathe to gyue. To

confyrme

confyrme the vngodlye in theyr vngodlynes wyth lyenes & wonders which he theweth by his subiectes and lymmes the false prophetes, as appereth. Mathew. xxiiii. And by enchaunters, as in Exod. the. iiii. and. v. chapter is declared, wherefore also it is not impossyble that the deuell may by arte magyke worke many thinges. For yf wytchecraftes, sorceries and enchauntementes were not made, or coulde not be done, Moyses woulde not haue forbydden them.

Neyther is it anye harde thynge to enchaunters to make theyr workes of efficacie & strēgth, syth Sathan (as sayeth Paule) is stronge in the vnfaythfull, wheche where as he vttereth in the false prophetes lygnes and wonders.

Why is not he of power to do the same in iuglers, conturers, sothsayers, enchaunters, and
1.re.28.b suche lyke. It is red in scripture, howe a woman that was an enchauntres, rayled vp the spirite of Samuel by her wytchecrafte, or rather the deuyll in the lykenes of Samuel, to infecte and disturbe the creatures for the hatred and enuy of man, therfore he is the lorde of the vnyuersall worlde, and therefore he hathe in hys power all thynges of the worlde. But as I sayde these effectes of euil spirittes be not of force onles God suffereth them. But why God suffreth Satan to haue so greate power the causes be knowen to GOD, wheche neuertheless be also in scryptures in sundry places disclosed. Remedies against the effectes of euyll spyrytes vnto the godlye prescribeth the Apostle to the Ephesians the syxte chapter. Also Peter in hys fyrste Epistle capitulo. v. The worlde, because it neyther regarde th

deth nor hathe these remedyes, therefore it can not resyste these foresayde effectes.

¶ The myndes of the fathers concernynge the effectes of euyll spyrytes.

¶ Augustyne sayeth: all the euyls of the world be commytted by the falsehode of the deuyll whyche hathe set warre in heauen, in paradyse dysceyte, hatred amonges our fyrste brethren, and in all oure workes hathe sowen darnels. Gregorye wryteth. The wyll of Sathan is alway wycked, but his power is neuer vnrighteous, for of him selfe he hathe his wil, but hys power he hath of God. I thoughte it good also to adde the saying of Lactācius, which writeth in thys wyse. There is a certayne wycked and dysceytful spirit, which is the enemy of mā, and foo of iustyce, this spyryte lyeth in awaite of all mankinde. And those that knowe not God, he entangleth in erroure, in foly drowneth, in darkenesse ouershadoweth. &c.

Augustyne in sermonibus.

Gregori lib. ii. moraliū.

Lactancius. lib v. diui. iusti.

¶ The contraries of euyl spyrytes.

¶ To graunt the euyl spyrytes were create in malice as they be now, against which heresy disputed S. Augustyne very lernedlye. To holde that the euyl spirites are not to be blamed that they fel, because they coulde none otherwyse do wout grace. To hold that ẏ wicked spirites did fal, not of their own proper wil, but at the enforcement of God. To make orders amonges the euyll spirites. To dryue the euyll spyrytes or their habitacion to Islande or to the further borders of Norwey, about whyche certayne tryfelers holde opinion that the soules of greate men fleynge to helwarde, be hearde wepynge and lamenting

Augustyne super. gen.

A foliche opinion.

lamentynge, which opinion semeth to haue proceded by thoccasion of certayne hylles, whych in those parties oftentymes do caste forthe brimstone and other whiles flakes of fyre. To dyspute supersticiously of the habitacion of euyll spyrytes, or not by the worde of God, whyche
ii.pe.ii.d calleth it Tartarus or hell, accordynge to that of saincte Peter. For yf God spared not ẏ aungels that synned, but cast thē downe into Tartare or hell, and delyuered them to chaynes of darknes to be kepte vnto iudgemente. &c. To affyrme of trouthe that there be certayne prelacies and preeminences amonges the euyl spyrites, so that ẏ one should rule in one prouince, an other in one man, the thyrde in two or thre. To holde for an vndoubted trouthe that those euyll spyrytes whyche ones be vanquysched of anye of the sainctes do no more approche to him that hathe ouercome them. To graunt that no mo menne in nomber shal be saued, then as many as there were aungels that dyd perysshe, of whyche erroure some accuse Augustyne. To graunte that the euyll spyrytes shall in tyme commynge be saued, which is Origens errour, and at thys daye is renued of the Anabaptistes by auctorite of the .cii. psalme, where it is red. The lorde wyll not kepe hys anger for euer. To denye that the euyll spyrytes do together lye in awayte of all creatures of God. To denye that wytchecrafte is of any strength by the power of the deuyll.

Of Man. Capi. XI.

The descryption of man.

MAn after aungels is of all creatures mooste noble, created in free wyll to thymage of God, that is to wete, partaker

taker of the dyuyne nature, wyse, iuste, good, true, and so forthe, whyche by synnynge of hys frewyl agayne loste all those thynges, made of a partaker of the godlye nature, partaker of the deuelysh nature, of wyse vnwyse, of ryghteous vnryghteous, of good euyll, of true a lyer, and to be worse suche as neuer vnderstanderh no more in thinges appertaininge to God, so that now man is the creature, yea the very bondman of the deuyl, who thorow gods suffraūce or forsakynge inforceth him at hys luste to what euils he wyll, and also continueth suche a bondeman and thall, onelie he be deliuered by Christe, in whome the ryghteousnes loste returneth againe to our helth and saluacion.

The pro ues.

¶ Man is the noblest creature after aungels, for that he is endowed with reason. That man was create in frewyll can not be denyed, as shal appeare in that place of frewyll. To þ ymage of God that man was create is wytnessed in the booke of Geneus. And that by the ymage of God is segnyfyed the nature of God, that is to wete, righteousnes, goodnes, wysedome, trouth and such lyke the place of Paul to the Colossians declareth. Lye not (sayeth S. Paule) one to an other, nowe that ye haue put of the olde man with his workes and haue put on the new, whyche is renued in knowlege after the image of hym that made hym. And to thys sence Ambrose and Ireneus do interprete ymage. But agayne, that man by synnynge of hys owne frewyll, loste agayne the ymage of God is sufficyentlye declared by the. xlviii. Psalme of Dauid where it is sayde, when manne was in honoure, he vnderstode not, he was made

Gen.i. d

Col.3.b.

psa.48.c

lyke to a brute beast, as who shoulde saye, man in the stede of the nature of God was made partaker of the deuils nature, in stede of righteous vnrighteous, whyche of hym selfe vnderstandeth nothynge any more in spirituall thinges, according to the saying of Paule. A natural witted man perceyueth not suche thynges as belonge to the spirite. The prophete calleth honoure the very ymage of God, whereunto man was created, and all those good thynges whyche be appropred to the nature of God. He calleth him a brute beast now that he is spoyled of ꝑ image of God and of all those good thynges appertaynynge to the nature of God. That man is the thrall of the deuyl S. John sheweth where he sayeth: he that commytteth synne is the seruaunte of Sathan, which is the father and authoure of synne. Also thapostle sayeth. The deuyl is stronge in the vnfaythfull, that is in naturall men, and vndoubtedlye suche be all men which be not yet borne againe neyther enfraunchysed by Christ. The deuyl draweth mē as his owne proper slaues vnto al maner of noughtines ꝑ him lusteth not onely perforce & vyolētly, but as his owne proue louig childrē whiche do studye and endeuoure them selfe to obey the desyres of theyr father, as wytnesseth Christ hym

Joh. 8. f. selfe, sayinge. Ye be of youre father the deuyll, and ye wyll obey the desyres of youre father.

Roma. v. d. The reste be apparaunte ynoughe by the wordes of Paule to the Romains whyche sayeth: Lykewyse as by the synne of one, condemnacion came on all men, euen so by the iustifyinge of one, commeth the ryghteousnesse ꝑ bryngeth lyfe vpon al men. Finallye I added this clause

(to

(to oure helthe) in the diffinicion, to dyspoue thopinion of the Anabaptistes, whiche say, that by Christ men haue so recouered the righteousnes, that was lost, that they nowe may of themselues satysfye the lawe for theyr synne, wyth a perfyte ryghteousnesse.

¶ The cause of man is God whyche created hym of the moulde of the earth. Genesis. i.

The cause of man.

¶ Man by reason of the fall of oure forefather Adam, is deuided after the learninge of christen men, into the olde man and the newe. There is also an other diuision of the hole man ryght necessarye where scrypture parteth hym into the spirite, the soule, & the body. The spirit which is whyche speaketh to God, whyche catcheth the worde of God and fayth. The soule is wherby we lyue, and by whyche our body is quickned. The body is that outewarde and hole lompe of membres. Of this partycion maketh mencion the apostle to the Thessalonians sayinge. The verye God of peace sanctifye you hollye, & youre hole spyrite, soule and bodye be kepte faultles vnto the commynge of oure Lorde Jesu Christe.

The partes of man.

1. Thessa. v.

Of the olde man. Capt. xxij.

THe olde man is that hole fleshly man by the fall of Adam lost and dampned before the knoweledge of the gospell or of Christe, and before regeneracion made by the worde thorowe the holy goost, whiche olde man is dayly corrupted, accordynge to the concupyscences of errour vnto al noughtynes.

¶ The probacion of thys dyffinicion.

¶ For as muche as the scrypture bydderh vs put on a new man, whyche accordynge to thymage and lykenes of God muste be created in
Eph.4.c ryghteousnes, holynesse and trouth. And also
Col.3.b. wylleth vs to be renewed by tholy ghost whiche thynge can not be doone, but by the woorde and faythe in Christe, whyche afterwarde graunteth the holy ghoste. Therfore of necessitie there is an olde man, neyther can he be made new but by the word knowen of Christe and by faith in Christ, in whome is restored the losse and dāp-
rom.v.d nacion of the olde man. The corruption accordynge to the concupyscence of erroure is ẏ general effecte of the olde man put sithens the fal in mans nature, whyche declareth that the olde man can do none other thynge then luste after errours and all euyls. By the effecte of concupyscence or luste is marked and sygnifyed ẏ vice
Gen.6.b that cleueth in nature, for the hole thoughte of man is bente vnto euyll at al tymes.

Causes of the old man.

¶ The cause of the olde mā is Satan, by whose parswasion and entysemente the fyrste mā was made olde, and al we were in hym made olde, as testifyeth S. Paule in the v. Chapter to ẏ Romaines. This Sathan ruleth and leadeth the olde mā as his own propre thral & captiue vnto al euils. Wherfore also we pray that the kingdome of God maye come vnto vs, and that we maye be delyuered from the raygne or tyrannye rather of the deuyl, in whyche all olde men be subiecte vnder the tyraunte Sathan.

The cause also of the olde manne, is the free wyll of manne, by whyche the fyrste man ranne hedlynge into synne whereof all we be made partakers yea, althoughe we haue not

synned

synned to the symylytude of the trangression of Adam, so that nowe no freewyll in maner remayneth vnto vs to take and do suche thynges as be good and spirituall the deuyll so holdeth captyue oure nature and inforceth vs to sundry synnes: yea, and suche as be outewarde and notorious crymes. Of whyche thynge also the postle complayneth where he sayeth. Euyll that I wyll not do, I do: but the good that I would do, that I do not. Roma. vii.d

¶ The partes.

¶ When we speake of the olde man we vnderstande not certayne partes onely of man as some whiche by the name of olde manne vnderstande onely the oldnes of flesshe. But the olde man sygnyfyeth all the hole naturall man and all the naturall powers of man. So scrypture taketh the olde manne, and so vseth Paule the name of olde manne, as to the Corinthians where he sayeth. The naturall wytted manne receyue not thynges of the spirite. This manne scrypture otherwhyles calleth the outward man: otherwhyles the erthely, otherwhyles the olde man.

¶ The effectes of the olde manne be of two sortes. Some do synnge of the corrupte nature accordynge to the inwarde lustes and these be inward effectes. Other some be the frutes of the inwarde effectes of the olde man, and these be the outewarde. For he that hath a wycked hert can not wante outewarde synnes. For where the causes be there muste nedes folowe the effectes. Now the inward effectes of the olde man be these. To be corrupted accordynge The effectes of the olde man. Epheſi. iiii.d.e.

to the concupiscence of erroure. This effect is generall or the cause of the rest ensuynge. And this effect sticketh in nature. Naturally to be ignorannt of God: Not to feare God. To dispise God: Not to trust in God. To hate the iudgement of God. To flee the rightfull iudgement of God. To be angry with God. To despaire of grace. To haue confidence in thinges presente, To haue a croked harte and bent to myschiefes, genesis. vi and viii. To haue a croked and vnsearchable heart, as witnesseth the prophete Hieremy, saying: Croked is the heart of man, and who shall searche it? Not to perceyue the thinges that be of the spirite of God, accordinge to Paules sayinge. The naturall man perceyueth not those thinges that be of the spyryte of God, The sauer of erthly thynges accordynge to that of sayncte Paule. The fyrste man of erth, erthelye. These effectes sticke in the heart of man naturallye. The outewarde effectes of the olde man be the outewarde woorkes or frutes of the corrupte nature and wycked mynde. A rablemente of them Paul heapeth vp in the fyrste chapter to the Romaynes, after he ones had rebuked them for theyr vngodlines, he gathereth the frutes of vngodlines as these, vnryghteousnes, horedome, adultrye, wickednes, couetousnes, malyciousnes, envy and so forthe.

Hieremi xvii. 1, Cori. ii, d

¶ Of the newe man.

The newe man is whome the holye ghoste regendreth by the woorde and sayethe vnto ryghteousnes, holynes and trouthe.

Probacions

¶ Probacions of this diffiniction.

¶ The holy goſt to be a regeneratoure wytneſſeth Paul, ſaying. But accoꝛding to his mercye he hath ſaued vs by the bathe of regeneracion, and renuynge of the holy goſt. The woꝛd is the meane wherby the holy goſt renueth. Foꝛ then we be renued and generate when we heare the woꝛde, ſo of the woꝛd ſpꝛingeth faith, by faith we take holde of Chꝛiſte the reparer of that true ryghteouſnes which geueth the holy ghoſte, he burneth vp in vs the olde vyces of the old man, as theſe, the ignoꝛaunce of God, the dyſpiſynge of God, the diſtruſt of God and ſemblable, and createrh in vs new mocions, as the knowledge of God, awe of God, truſt in God, & ſo forthe. Tit.3. a Gala.5 a

Suche vertues oꝛ good woꝛkes the apoſtle nameth the frutes of the ſpirite, by reaſon of the holy ghoſte oꝛ ſpirite the woꝛker of them. And all theſe frutes be compꝛyſed of the ſayde apoſtle vnder theſe thꝛe names, ryghteouſnes, holynes, and trouth. Foꝛ vnto theſe vertues we be regenerate that we might receyue in Chꝛiſt the loſt righteouſnes, and myghte woꝛke holye and true woꝛkes, and not hipocritical oꝛ feyned. Eph.4 g

¶ The cauſe of the newe man is the holy ghoſt as affirmeth Paule, whyche ſayeth: that by the renuynge of the holye ghoſte we were ſaued. &c. The meanes of regeneracion the ſcripture putteth to be the woꝛde and ſayethe, the woꝛde as cauſe, and farth as the effect. Foꝛ ſayeth (ſaieth Paule) is by hearynge, hearynge, by the woꝛd of God. Baptime is a ſygne of the inwarde renuynge, and of gods wyl towardes vs ỏ we be newmen. Of theſe cauſes pꝛoperly ſpeaketh ỏ goſpell, in which the holy ghoſt is pꝛompyſed, ſayethe The cauſe of the new mã. Tit.3. b Ro.x. d.

required and baptisme instituted.

Partes. Euen as the old man signifieth the hole man, so also the newe man is taken for him that is wholye regenerate and renued. But howe thys thynge is done we shal hereafter declare in the effectes.

The effectes of the newe man be gathered by the contrarye of the effectes of the olde man, as: To knowe God. To magnifie God. To

The effectes of the newe manne. loue God. To truste in God. To putte the whole truste and hope in God. Furthermoore as the effectes of the olde man be of two sortes, so also be the effectes of the newe man of two sortes that is to wete, inward effectes, which be of the mynde, and outwarde, whiche be of outwarde good worckes. Howe the effectes of the newe men differ from the effectes of hypocrytes, counterfaytynge regeneration or renuynge in asmuche as they be truelye done and of a pure

1.Ti.i.b hearte as Paul writteth to Timothe, where he sayeth. The ende of the commaundement is charite oute of a pure hearte and good conscience and fayth not fayned. For thys cause also the worckes of ỹ newe men be called the fruites of the spirite, bothe bycause that the spirite worketh therin, and because they be done spiritualye, that is to saye, truelye with a wyllynge and consentynge mynde. In heape of worckes of a newe manne thou shalte fynde in the Epistle of Paule to the Galathians the fifth chapter. Howe be it the foresayde effectes doe not so retourne agayne by regeneration or newe byrth, whyche is made by the holye ghoste, but that they alwaye remayne entangled with a wonderfull weakenesse, whiche newe byrth neuertheles

nertheleſſe beinge thus imparfyte and weake GOD taketh in good parte, in ſuche perſons as be receyued in Chriſte accordynge to the ſayinge of Paule. There is no condempnacion nowe vnto them, whiche walcke in Chriſte. Also, ye be not vnder the lawe, but vnder grace, that is to ſaye: albeit ye fulfyll not the lawe, yet it accuſeth not you becauſe ye be the ſonnes of God. Ro. 8. a.

¶ Contraries to the whole man.

¶ Contrarye to thys ryghte doctrine concernynge man be theſe. To graunte with certayne heretykes that man alwayes hath been, & that he was not created. To graunte wyth the Inabaptiſtes, that man dyd not vtterly in the fall loſe the nature of God but onelye that it was darckened, lyke as the flame of fyre is wont to lye hyde in the aſhes, or as ſyluer is hyde in the droſſes. But that in Chriſte it is come agayne with ſuche perfection that a man maye nowe allege and pledge hys ryghteouſnes agaynſt the wrath of God for ſynnes. To affirme with Saturninus that manne was create of aungels. To graunte that the olde manne can doe ought of hym ſelfe in thynges of God. To holde that the olde manne can worcke anye good thyng that can pleaſe God contrary to the ſayinge of Paule. What ſo euer is not of fayethe, is ſynne. To denye that the olde manne is the ſeruaunte and ſlaue of Sathan agaynſte that place. The Deuyll woorcketh in the vnfaythfull. To ſaye that the fleaſhe onelye of manne nowe after the fall vnderſtandeth not God, truſteth not to God, and ſo forth. But the ſoule or mynde of it ſelfe maye, althoughe it be

The opinion of the anabaptiſtes.

not borne a newe. To holde that manne maye be borne agayne a newe withoute preachynge of the worde, withoute fayth and withoute the holy ghoste. To graunte that the newe manne receyued in Christe a parte of ryghteousnes, that is to wete, a generall ryghteousnes, but that he maye be saued, he nedeth also a speciall ryghteousnes, whiche is gotten by good workes. To graunte that the newe manne receyueth suche a free choise and election in the renuynge, that of his free and franke wyll he maye satisfie the lawe concernynge ryghteousnes, whiche maye suffice before God.

¶ Of free wyll. Cap. xiii.

A diuision of freewyl.

FReewyll, by the waye of teachynge, maye be thus deuyded into freewyll before the fal or freewyll parfyte, and into freewyll after the fall or imparfyte. And thys also is of two sortes, the one in spirituall thynges, the other in outwarde thynges subiecte to reason.

¶ Of freewyll before the fall.

¶ Freewyll before the fall was a full libertye to embrase as well good thynges as badde, to kepe the commaundementes of God, as not to kepe theym, at hys franke and freewyll geuen in creation of God.

Probacions of this diffinicion.

¶ This whole diffinicion is set forthe in Ecclesiast. the fyftene chapter, where it is wrytten in thys wyse.

¶ God made man at the begynnynge and lefte him in the hande of hys counsayle, he gaue him hys commaundementes and preceptes. If thou wylte

wylte obſerue the commaundementes and kepe
acceptable faythfulnes for euer, they ſhall pre-
ſerue thee, he hath ſet water and fyre before thee,
reache out thyne hande vnto whiche thou wylte.
Before man is lyfe and deathe, good and euyll,
loke what him lyketh ſhalbe geuen hym. Theſe
wordes were ſpoken of the author of the ſame
booke of Jeſus the ſonne of Syrach of the ly-
bertye of man, whiche indifferentlye and a lyke
frewyll myghte embrace good and euyll, neither
was it any meruayle, ſythens he was the ymage
of God and partaker of the nature of God.
And vndoubtedly ſuche was the lyberty before
the fal of man, as yet at this day the holy aun-
gels haue. But after that the ymage of God
was loſte and the partakinge of the godlye na-
ture becauſe of ſinne, then was ꝑ liberty of em-
bracing good ſpiritual thinges taken away, ac-
cordinge to ꝑ forenamed ſayinge of Paul. The na-
tural man perceyueth not ſuch thinges as be of
the ſpirite. Yea, & in outwarde thinges the ly-
bertye is corrupted for not ſo much as in them
the wyll is ſo free, but that it maye be letted of
the Deuyll.

¶ The cauſes of frewyll before the fall.

¶ The cauſe of this frewyl is God the crea-
tour, whiche in creation gaue the lybertye of wil
to hys creatures. The inſtrument or meanes
of exerciſynge thys lybertye be reaſon and
wyll. Reaſon iudgeth, the wyll obeyeth or re-
pugneth to ꝑ iudgement or reaſon & ruleth ꝑ lo-
wer powers, ꝑ lower powers be ꝑ ſenſes & ꝑ ap-
petites of the ſenſes or affection. Wherfore free
wyll is defyned of the Philoſophers to be the
wyll ioyned with reaſon.

The

the scole men. The maister in the sentences and the rest of the scole men set ynne aside reason doe gather free choyse or free wyll onelye of the wyll, whereas they wyte that free wyll is called as touchinge the wyll because voluntarye it maye be moued and with a wyllynge appetite caryed to suche thynges as it iudgeth or wyll iudge good or euyll. Nowe, vpon the permission of reason and wyll, as the causes of free wyll, it is apparaunt that the fall of Adam chaunced not of anye necessite. For where necessitie is, there is no lybertye. But where is not lybertye, there can neyther be wyll, wherfore vnto the wyll of manne synne is ryghtlye imputed because of the presence of lybertye, in which manne at hys creacion lyued.

No partition. This free choise in creatures of chosynge good and euyll, is not deuyded. In God is free wyll, but not as was in manne. For God by his free wyll can not be bowed vnto euyls, for asmuche as he can not put of his nature.

The effectes of frewyll before the fall. The effectes of free wyll before the fall were these. To haue power to loue God and to hate hym. To truste in GOD and not to truste. To kepe the commaundemente of GOD and not to kepe. To embrace God and not to embrace. To receyue euyll and not to receyue: and such like. These effectes are so to be vnderstande, that they myght haue proceded of that francke lybertye, no necessitie compellynge to the same. And these effectes be of frewyll, because they myghte haue proceded of free wyll whyche myghte haue been bowed, indifferentlye as well to good as to euyll. Wherefore Adam by that lybertye myghte haue done bothe well and euyl.

So

so also vnto the aungels by that lybertye it was graunted bothe to receyue euyl and not to receyue, whiche when they toke euel they fel.

¶ Of free wyll or choyse after the fall.

¶ Free choyse after the fal in spirituall thinges, is nothynge els but a wyll desyrynge good or spirituall thynges, whyche yet can not attayne ne bring to passe, onles the holy goost commeth & helpeth oure wylle endeuours. As pertaynynge to outwarde thynges free choyse is a wyll, in a maner of efficacye and strength of outwarde thynges, without the renuynge of the spirite, whiche notwythstandynge maye be letted of the deuyl.

¶ The proues of thys diffinicion.

¶ This diffinicion is sufficientlye proued by Paule, where he sayeth: The thynge that I allowe not, & that I wyll not, I doe. and that I hate, I do. Here thou seest a certen desyre, wyl, endeuour & studye of good. Also thou seest that the effectes, whiche oughte to be done doe not aunswere to the wyll of desyre endeuoure and studye. And in another place the sayde Paule sayeth: It is not of the runner nor of the wyller, but of God the hauer of mercye. Here the apostle yet leaueth vnto oure wyll, to runne and to wyll, and yet he ascribeth all thynges to the mercye of God. Ro.7.d. Ro.ix.

Salomō in hys Prouerbes doeth attribute to the hearte of manne the thynckynge of hys waye, and forthwyth he addeth. (Et dominius diriget gressus suos). The Lorde directeth hys gonges. Ye wyll aske then what is lefte vnto oure free wyll in thynges spirituall? I Pro.16.b

aunswere

ounswere in fewe woordes: A certayne desyre of thynges or goodes spirituall, a wyll, an attemperate, a studye, a runnynge, a thynkynge, all whyche neuertheleſſe be nothynge neyther to atteyne thy desyre, neyther to perfourme the same. Therefoore the Apoſtle alwayes prayeth for the Churches, to whyche he wryteth that GOD wyll perfourme the good that he hath begonne in theym, as to the Philippians the fyrſte chapter, knowynge thys thynge certaynelye, that he whyche hathe begonne in you a good worcke, shal perfourme the same.

It is therefoore to be thoughte vniuerſallye that oure desyre and endeuours vnto ſpirituall goodes canne doe nothynge oneles fyrſte the holye Ghooſte approcheth and helpeth our desires longynges, whiche holpen ſo, they ſhall enſue thoſe effectes in receyuynge and perfourmynge the sayde ſpirituall thynges. For as Paule sayeth: they whiche be ledde
Ro. 8. c. wyth the ſpirite of God, be the ſonnes of God, that is to saye: They that haue the holy ghoſte may perfourme ỳ thynges whyche beſemeth ſonnes to doe. Nowe, it beſemeth the ſonnes of GOD wyth ioye to receyue and execute the commaundementes of their father.

Item where the ſpirite of the Lorde is, there is lybertye, there is trueiye done the wyll of God, there oure endeuours be trueiye made free, where the holye Ghooſte is helper, whiche is called the ſpirite of the LORDE, for asmuche as oure Lorde Chriſte gyueth hym, and wythoute Chriſte he is not reſidente, for who ſo hathe not Chriſte, the ſame canne not haue the holye Ghooſte.

And contrarywyse who hath not the holy ghoste, the same is none of Christes man. Nowe to be Christes man, is nothing els, but to receiue his worde, and beleue hym, whiche to vse, thou haste nede of the holye ghoste, to geue the lyght to the worde, that worcketh faythe. Howe be it, although the holy ghoste oure desyre is made effectuall, for the receyuynge and performinge of thynges spiritual, yet it is not so effectual and free, that suche woorckes as be done by the same, canne be pleded for true ryghteousnes, agaynste the eye of God. Wherfore oure wyl that was lost doeth so retourne effectual by the holye ghoste vnto spiritual thinges to be done and perfourmed that yet we be iustified in Christ: Yea, in that is oure wyl made effectual by the holye ghooste, that we maye receyue ỳ worde of Christe, to the intent we myghte be iustyfied by him, and not to the entent that by oure effectual wyl we myghte ouerwhelme the righteousnes of Christe, in whose place whoso euer doeth substitute or sette hys owne iustice, hathe neyther the holy ghoste, nor a wyll of anye strength. For the holye ghoste doeth therefore helpe our wyll and endeuoure, that we myght receyue Christe, and ỳ by hym, our wyl myghte remayne effectuall, the holye ghost worckinge together with vs, whiche first helpeth oure endeuours, and maketh the same of efficacie whereby we maye receyue Christe, and afterwarde geuen vnto vs of Christe kepeth oure wyll myghtye vnto all good thynges to be retayned and done.

Is touching frewyl in outward thiges there is no

no doubte. For so longe as reason and wyll abyde in men (whiche shall abyde so longe as men be men) fre wyl shal not cease in outwarde thinges to be done of menne, but so yet whyle it be graunted of reason and wyll as vnto causes to woorke. For the deuyll maye let those causes in theyr course whiche beynge letted the outwarde actions can not folowe.

partes of frewyl after the fall.

¶ Free choyse after the fall is deuyded into fre wyl in the thynges spirituall, and into frewyl in thynges outewarde. Fre wyll in thynges spirituall what it is, and what it can do I haue declared before. Fre wyll in thynges outewarde is truelye fre, so it be not letted of the deuyl, and to this is not requyred holy goost or any renuacion by the holy ghoste.

The causes of frewyll.

¶ The cause of frewyll in thynges spirituall eyther to be accepted or performed is the holy ghoste whose office is to gyue lyghte vnto the beleuynge of the woorde, so in the woorde believed is founde Christe for whose sake the holy ghoste maketh oure endeuours franke. Also the holy ghost kepeth still the same in force to the performaunce of good thynges. The cause of oure delyte and endeuours in thynges spirituall be, reason and wyll, reason iudgeth by ye lawe of nature (after a maner) of thynges spyrituall. The wyll obeyeth but to no effecte accordynge to the sayinge of Paule, that whiche I allowe and woulde I do not, and that I hate I do. Of frewyl in outewarde thynges the causes be reason and wyll whyche bothe twayne the deuyll maye let so that thou shalte not alowe those thynges whyche thy reason alloweth nor wyll those thynges that be allowed of reason.

Albeit

Albeit in the meane season the iudgemente accusynge thy conscyence remayneth and gnaweth the same continually. Howbeit the inward causes be letted, it is not possyble that the outwarde effectes can folowe. Also it maye be that thou alowest thinges allowed of reason and also that wouldest the same, yet the deuyll maye let the outewarde effectes, as euery manne in hym selfe hathe experyence daily hereof, and the examples of very good and godly men teache also the same, whyche purpose one thynge and do an other. Howe free wyll in outewarde thinges may be effectual wythout the holy ghost or remuaunce made by the holy ghoste.

¶ The effectes of free wyl after the fal in thinges spiritual maye be recounted these. To wyll good or spyrytuall thynges Romanorum. vii. That I do I allowe not, and that I would not that I doe. To thynke to doe good. To endeuoure, to wyll, to runne for thynges good or spiritual, Romanorum. ix. To take holde after a maner of the promyse, after a maner to do the outeward workes of the law, these effectes must alwaye so be understande, yf they be not let of the deuyll, and wythoute doubte these effectes be nothynge wythoute the holye ghoste whyche approchynge neare dothe lyghten the hearte to beleue, dothe quycken oure endeuours to beleue hertely in God, hertely to serue God, hertely to loue God, neuertheles all these thynges we do so, that yet alwayes they be couered with some infyrmitie, whyche God gladlye wynketh at because of hys Christe the restorer of oure loste iustyce. The effectes of free wyl after the fall.

Prou. 16

¶ The effectes of free wyll after the fall in outewarde

The effectes of frechoice after the fall.

warde thynges be these: To eate, not to eate. To slepe, not to slepe. To drinke, not to drinke. To clothe him selfe wyth this or that garment. To do this or that or not to do the same., and suche lyke. These effectes althoughe they seme to be of the moofte franke free wyll (as they be in dede) yet this free wyll is imperfyte and bonde and whyche maye be let of the deuyll by the sufferaunce of God, as manyfestlye we haue declared heretofore.

Contraries to fre wyll generalye.

¶ Contrarye to free wyll in a generaltye be these. To denye that man was create in fre wyl. To denye reason and wyt to be as meanes and instrumentes whereby free wyll was exercysed before the fall and yet is exercysed in thynges subiecte to reason. To graunte that GOD hathe suche a frec chopse as manne had before the fall, by whyche Adam myghte incline bothe to good, and euyl. To denye that man had such a free wyll as yet the holye aungels haue. To graunte wyth the Manichees, that originall synne is not imputable to the free wyll of man. To saye manne is inclyned to euyll, not of hys free wyll, but of neceſſitie conſtraynynge to the same. These persons vnderstande not what is lybertye, for yf it were inforced of neceſſitie it were no lybertye, wherefore eyther we muſte beleue that manne imbraced euyll of free wyll, or we muſte denye the lybertye in whyche man was create. But saincte Auguſtyne saieth.

Auguſtyne in Enchiridion.

Homo male vtens libero arbitrio et se perdit et ipsum quia perditum est per peccatum, non a neceſſitate, sed a peccato, qui enim facit peccatum, seruus est peccati. That is to say, man by euyll vſynge of free wyll looſte bothe hym

selfe

selfe and it, for it was looste throughe synne, not of necessytye, but of synne, for he that commytteth synne, is the seruaunte of synne. To graunte wyth Valla and other that there is no lybertye of manne by cause all thynges be done by gods ordinaunce. In this errour Valla consydered not that the creatures were create reasonable, whyche be led wyth choyse or election in suche thynges and affayres as be subiecte to the iudgemente of reason. To graunte wyth certayne to muche spirituall persons, that there is no desyre of good wyll attemptate ne studye in vs for good thynges or spyrytual. This errourc we haue sufficientlye debated before. To graunte wyth the Pelagians that manne of hys free wyll maye kepe all the commaundementes of GOD, yea: and withoute grace also. Agaynste whome dysputeth at large saincte Augustine. To graunte wyth the schole menne that albeit free wyll is holpen of the holye ghoste or of grace yet it is in oure free wyll to deserue ryghteousnesse. But grace in thys place is taken not onelye for the ayde of the holye ghoste but for the selfe free imputacion and acceptaunce of ryghteousnes. To graunte wyth the Annabaptystes that after the deathe of Christe returned fullye vnto all menne a lyke, suche free wyll as was looste, so that nowe it is in oure powers as easelye as before to embrace good and euyll, To mayntayne and dyspute after thys wyse. GOD hathe not commaunded thynges impossyble, Ergo it is in oure power to kepe the commaundementes of GOD.

Lau. valla.

Nimiñ spirituales.

Pelagians.

Scolemen.

Anabaptystes.

To graunte that oure will is of strength with out the holy ghost in thinges spiritual, agaynst whiche errour Saynt Augustine disputeth in this wyse. For Adam to go into synne suffured free wyll by whiche bespotted him selfe.

But that he maye be stronge vnto righteousnes he nedeth a Phisicion, for he that is not sounde, nedeth a quyckener bycause he is deade &c. To graunt that frewill is otherwise holpen of the holye ghost than by lighteninge to beleue the gospell or Christ for whose onelye sake the holy ghost helpeth our endeuours. To deny fre wyll in outwarde thinges. To reason thus, we haue fre wyll in outward thinges without the renuaunce of the holye ghost. Ergo in thinges spirituall also. To graunt that God requyreth no more of vs but oure endeuours and oure owne powers. To denye that our endeuours aswell in thinges spiritual as outwarde maye be letted of the deuyl.

¶ Of Sinne. Cap. XII.

Synne is a perpetuall vice stickinge in nature against the law of God whiche vttereth it self now and then amonge with outward worde and dede and that necessaryly.

¶ Proues of this diffinicion.

Gen. 8. d ¶ The thoughtes of mans hart is euill frome his chyldehode. Also Jeremy saith. Croked is
Ps. xiiii the herte of man and vnsearchable. The pro-
ps. cxv. a phet also sayth. There is none that doth good.

And

And in an other place. Euery man is a lyer. Paule to the Romaynes witnesseth the same saying: goodnes dwelleth not in my flesh: where he sheweth also that this vice wrestleth with the lawe of god and therfore he addeth. The lawe delyteth me accoꝛding to the inwarde man, but I se an other law in my membres rebelling against the lawe of my mynde. &c. Outward samges and factes be the frutes of that vice that sticketh in nature, whiche frutes neuer faple whersoeuer inwarde vngodlynes is at hande whiche thinge clerelye appeareth of thoꝛse of Paules chidinge to the Romaynes the firste chapter, where first of all, thapostle treateth of the wickednes of hart whiche he rebuked in the gentyles and afterwarde setteth forthe the effectes of wickednes euen the very outward vices, saying: wherfoꝛe god hathe giuen them vp into lustes of repꝛoche. Ro. viid

¶ Causes of sinne.

¶ The deuil is cause of synne by whose impulsion the first parent Adam was entised to sinne. And Christ him self calleth Sathan the father of lyes that is to saye whiche gendꝛeth and woꝛketh lies in men. The cause also of sinne is the choyse of the first man by which he assented to the deuyll, pꝛouokinge hym to the same. And foꝛasmuch as in mans thoughtes and affayres his will is yet fre, therfoꝛe sinnes do pꝛocede and haue pꝛoceded of the franke wyll of man but hereof moꝛe copyously we haue disputed in the tytles of pꝛedestinacion and contingency. John viii.k.

¶ Synne is one, euen the synne of byrthe (whiche they call oꝛiginall syn) cleuinge in the nature of man, the frutes whereof be al though Partes.

tes, wordes and deades agaynste the lawe of
Diuisiō God. The fathers of the churche deuyde synne (for the playnesse of teachyuge) into synne original and sinne actual. To these may be added the thyrde, the synne agaynste the holy ghoste.

¶ Of originall synne.

SInne originall is a corrupcion of nature, whiche causeth that menne be borne the chyldren of wrathe and synners in so muche that they canne not truelye obeye the lawe of GOD nor be wythoute synne.

Ephe. ii. ¶ Proues of thys diffinicion.

¶ We were of nature the chyldren of yre. Also
Ge. vi. a Psalme. L. Loe, I was conceyued in wyckednesse. Item the thoughte of mannes hearte is euyll frome hys chyldhode. Moore aucthorityes of scrypture thou shalte finde before in the diffinition of the generall synne. The resydue of the diffinicion is declared by the woordes of Paule, where he sayeth: I fynde another law in
Ro. 7. d. my membres. Also John in hys Epistle sayinge:
i. Joh. i. If we saye we haue no synne, we make hym a lyer. Nowe howe canne manne be withoute synne, sythens of nature he is bothe a synner and also conceyued in synne, we added, truelye to obeye, to note the diuersitie betwene true obediēce and fayned. The true obedience by reason of corruption of nature is taken frome vs, but ẏ fayned or imparfite obedience is after some maner in oure powers. Hereunto appertayne suche places of scripture as dissener the

true

true obedience of Gods lawe frome the fayned. Also the true worshipp of God from the hipocriticall as be these, thou shalte loue thy Lorde God with all thy whole hearte, also in another place put these my wordes in your heartes and myndes. Moreouer the Lorde in Deute. taketh awaye frome menne the vnderstandynge of the lawe and true obedience. For he sayeth who can geue ỳ they canne haue suche a mynde that they may feare me and kepe my commaundementes. Also by the prophete Esay he sayeth. This people approcheth to me with their mouthe but their hearte is farre from me, &c. Where he discerneth the false obedience and worshyppe whiche colourably is done and the true obedience and worshyppe, whiche oughte to be done. S. Paule also requireth vnto the true obedience of Gods lawe farre greater thynges then be in oure powers, where he sayeth. The ende of the commaundement is charitie of a pure heart and good conscience and faythe vnfayned. Of whiche ende of the lawe who canne glorye beside Christ, which alone was appoynted of God to thys true obedience of the lawe as witnesseth hym selfe of hys office in this behalfe. Mat. v. I came not to lose the lawe but to fulfyll it; wherefore, for asmuche as so great obedience towardes ỳ law of god is required we may iustly & wel confesse ỳ we canne not be wythoute synne.

Deu. 6 b

Deut. v.

Esay. 29

1. timo. 1.

¶ The diffinicion of originall sinne by doctours.

Augustine defineth originall syn to be concupiscence, which haue succeded i place of righteousnes ỳ was lost. Other whiles defining it in a generalite, he comprizeth the inwarde corruption as

S. Augustine.

cause with the outwarde sinnes as effectes, and sayeth, that sinne is that whiche is spoken, done or coueted agaynste the lawe of God.

thomas the scole manne.

Thomas sayeth originall synne is an hauoure of the sycke nature, that is (as he hym selfe expondeth) an inordinate disposicion of the harmonye of originall iustice. Hugo diffineth it to be che ignoraunce in mynde and luste in sleashe.

Hugo.

Causes of originall syn.

¶ The cause of originall synne, is Sathan the deceyuer of oure firste parentes, and their free wyll whereby they assented to euyl, and despised the commaundement of God, by this assent the nature of oure firste parentes Adam and Eue was corrupted, and euen as the parentes then were, suche folowed and were made afterwards their children by natural contagion and propagacion as witnesseth Paule. The doctours assigne the materiall cause of originall synne to be concupiscence.

Rom. v.

Partes.

Sin personal. sin naturall.

¶ Certayne men without daunger of the trouth doe diuide originall sinne into sinne parsonall in Adam, and synne naturall in others, howe be it thys oughte to be added that after the fall that was also made in Adam natural whiche before the fall was not of Adams nature. This particion maketh also the vnderstanding of the true succession and stretchyng forth of originall synne to the intent thou mayest knowe that by it nature is infected and corrupted.

The effectes of original synne.

¶ The effectes of originall synne be taken forthe of the perfection of Adams nature before the fall or forth of the fyrste ryghteousnesse loste in Adam, and ẏ by comparison of the contraryes, as these: To be partaker of the deuels

uels nature, where as before the fall he was partaker of the nature of GOD, that is, he was wyse, ryghteous, good, true. And thys was because he was create accordynge to the Genes.i.
ymage of GOD, whiche agayne by synnynge he dyd putte of. So for wyse, he was made vnwyse, for iuste, vnmuste, for good, euyl, for true, a lyer, &c.

To these be added for a clearer declaration, also these effectes folowynge: Not to knowe GOD, to delyse God, to be without feare and awe of GOD, wythoute truste in GOD. To fle GOD the iudge, not to perceyue suche thynges as be of the spirite. To hate the iudgement of GOD. To be angry wyth GOD. To dyspayre of GOD and of hys grace. To haue truste in temporall thynges. To stryue agaynste the lawe of GOD. To haue wycked thoughtes of the hearte euen from the chyldehode. Not truelye to obeye the lawe of GOD. For he that of nature is repugnaunte to the lawe of GOD, howe canne he truelye obeye GOD? Sythens the affection and loue of the fleashe is emnitie agaynste GOD, for it is Ro.8.b.
not subiecte to the lawe of GOD no nor canne not be. Also to cause that we neuer canne be without synne, for that whyche is naturall we can not vtterlye put of.

These effectes and semblable be ascribed to originall synne, because they stycke in nature or be fruytes of the corrupte nature, whyche effectes be often tymes mencioned in scriptures, and oughte alwayes to be vnderstaude of the corruption of nature, as, that euery manne is a lyer, that is to saye of nature.

The prophet sayth. There is no ryghtwyse man, no not one, vnderstande of nature. There is none that hath vnderstandynge, of nature. There is none that ensercheth God, of nature, vnryghtous, vnwyse, a lyer, and semblable wordes be often tymes red in scripture, and ought to be vnderstande and conferred with the nature of man before the fall. Moreouer all the sayde effectes be deedly synnes in the wycked, forasmuch as deth as a penaltie folowerh them
Roma. vi.d. for as Paule sayeth. The wages of sinne is deth. Also in an other place he saith. Through
Ro.v.d. the faulte of one man sinne entered into the worlde, and by reason of synne, dethe. And so vpon all men deth came, in asmuche as all we haue sinned wherfore in consyderacyon and of the penaltye original sinne hath yet other effec-
Ro.vi.d i.cor.xv. tes, as: To bring deth, for the stipende of sinne (saith Paule) is deth. Also, the darte of sinne is deth, that is to were, whiche maketh deth, or of whiche deth doth ensue. Item, by synne entred deth. To put vnder the tiranny of the de-
Ro.viii. Ge.iii.c. uyl, as where it is sayde of God. I wyll put enmyties betwene the and the woman, betwene thy sede and her sede. &c. To make the chyldren of
Ephe.vi wyath and of damnacion. To make an euyl conscience, for as wytnesseth Salomon in his pro-
pro.xviii uerbes. The wycked fleeth, no man pursuyng hym. To these ought to be added also other effectes of original synne in respecte of the penaltie, as concupiscence and synne, whiche effectes do cause all thynges whiche we do of nature before we be regendred and borne anewe, be synnes. For the payne of original sinne is nothing els but to synne. For lyke as no manne can put

of

of nature in other thinges, thoughe he neuer so sooze struggeleth with it, euen so nature beynge corrupted and punished with synne as with a penaltie, can doe none other thynge than synne. And that sinne is the punyshement of original vyce or wyckednes. The apostle Paule sheweth sufficientlye, where he reherseth in order the punishmētes of wickednes, euen the verye synnes. Hereunto pertayneth the common and true sayinge. (Deus punit peccatum peccato.) GOD punysheth synne with synne. I woulde also here haue putte to the penall effectes of the vtter fruites of thys originall vyce, but that I thoughte it best to defer them vnto the effectes of actual sinne, for hither vnto the scole menne haue onely drawen them to outwarde actes and factes. Rom.i.

¶ The contrarye of original synne.

¶ The contrarye of original synne standeth chiefly of the minishinge and settyng at lyte and extenuation of it, as. To graunte that originall sinne is not a vyce that hangeth in nature. To saye originall synne is onelye fomes (as they call it) that is, the kyndlynge or a qualitie of the bodye by whyche the bodye and not the mynde is enfected, and to whiche we oure selues maye gene a Salue or Medecine. To saye original sin betokeneth onely an outwarde dede and not a cōtinual and dayely disease. Fomes peccati.

To saye there be none other sinnes then outwarde dedes, whyche erroure they defende by these sayinges of Philosophers: Nature is good. Also euerye synne is voluntarye whyche sentences, and such like be true amonge Philosophers

losophers & in ciuyl causes, but to brynge the same to enlesson or diminyshe the dysease of origynall synne is farre oute of the waye. To graunte concupyscence or luste to be the punisshement of original synne, and not synne it selfe, agaynste saincte Augustyne who dyffineth oryginal synne to be concupyscence. Also agaynste Paule who sayeth, but I knew not synne but by the lawe, for I had not knowen luste or concupyscence onles the law had sayde. Thou shalte not couet or luste. To graunt that this kyndlynge or fomes (as they call it) is a thynge indifferente of it selfe, neyther good nor euyll. But who euer durste call these thynges indifferente that knew anye good veyne of scripture, to dout of the yre of God, to be angrye wyth God and semblable combraunces of nature whych be the necessary frutes of original synne. To extenuate & mynyshe original synne, saying: men be not letted by it but that they maye kepe of them selues all the preceptes of God. To saye originall sinne is onely a weakenes in nature or incitmēt and kyndlynge and no synne, that is to saye, a thynge of the selfe nature worthy death & damnacion. To graunte with the Pelagians that oryginall synne came vpon other menne not by natural corrupcion and propagacion but by imitacion, wherefore the Pelagians wyll not that by baptysme originall synne is losed in infañtes because they contende that in byrth there is none suche original synne. To saye originall synne is onely a gylte or offence which is wiped awaye in baptyme. To graunte wyth ẏ Manichees that fleshly luste wherby the fleshe lusteth against the spyryt in vs is an infyrmytye procedynge

S. Augustyne. Ro. 7. b.

Adiaphora.

Pelagians.

Reutus

The manichees.

lynge of the corrupte nature in the fyrste man but a contrarye substaunce so stycklynge in vs that when we be delyuered and purged it is seuered from vs. To graunte that luste is the acte of lustinge and not the fyrste vyce gotten of Adam. To saye wyth the Anabaptystes orygynall synne ceased and is quenched in such as be rebaptysed. To graunte originall synne not to be a pure priuacion but onely a corrupte hauoure whose powers be of it selfe truelye to acknowledge goddes trust in hym. &c. To graunt wyth the scole men that the punyshemente of orygynall synne is onely concupyscence. To denye that the punyshmentes of originall synnes be besydes concupyscence, also synne, deathe, the tyrannye of the deuyll, dampnacion. &c.

Concupiscence.

Anabaptistes.

Scolastickes.

¶ Of actuall synne.

¶ It is manyfest that scole men do onely call those actual synnes which stande in outewarde wordes or dedes, wherefore I thoughte good to treate of suche seuerally of my accustomed compendious maner of teachynge, to thyntente I myghte satysfye the reader whyche perchaunce as yet, is intangled wyth the olde diuysyon of synne. Neuertheles I thynke conuenyente to protest and declare before vnto you that there is one onely and symple synne stycklynge in the nature of manne whiche accustomablye we call orygynall synne from whyche vndoubtedlye actuall synne differeth nothynge but so muche as the cause and effecte do differre: wherefore it had bene ynoughe to haue put actuall synne amonges the effectes of orygynall synne, but

A protestacion.

but that I feared theyr iudgmentes whiche accompte it a greuous offence in thinges, yea not necessarie to depart and swarue from the auncyent wryters. But for asmoche as orygynall synne is a vice sticking in nature frome whiche procede not onlye cuell wordes and dedes, but also noughty affeccions and thoughtes whiche before God be the verye selfe synnes. Also for asmouche as suche affections and thoughtes be the actes of the vyce stickynge in nature: Therfore actuall synnes must be vnderstanded not only outwarde wordes and dedes but also inwarde affeccions and thoughtes, wherfore in this wyse oweth actuall synne to be defyned.

The diffinicion of actual synnes.

¶ Actuall synne, is euerye affeccion, euerye thought, euerye worde and dede agaynste the lawe of God, yea and what so euer is done without faythe. This synne issueth forthe of the corrupt nature of man and is the effecte of orygynall synne.

¶ The proues of this diffinicyon.

¶ A wycked and euill minde of nature can not want actual synne, for the vice original, whiche is cause of it, neuer slaeth, neuer kepeth holye daye. Nowe the cause alwayes workinge, the effectes can not but alwayes ensue. Also a vicious and corrupter, can not but bringe forthe euil frutes. Out of the harte (saith Christ) procede euil thoughtes, slaughters, aduoutries. &c. And God oftimes scourgeth wickednes with outwarde sinnes, while he suffreth the wicked to run frō one syn to another. These synnes where with God scourgeth and punissheth synnes, the doctours also cal many tymes the punishmēt es

Mat. xv. c

Roma. i.

of

of synne, as saincte Gregorye wrytynge thus. Synne that ipsyngeth of synne is not oneiye nowe a synne but it is both synne & also the punishment of syn, because wyth a iuste iudgemēt God almyghtye ouershadoweth as it were wyth a cloude the hearte of the synner. gregory.

No man doubteth but all actuall synnes maye be referred to the inwarde thoughtes to outewarde speakynges and dedes. For thaffections and thoughtes of the mynde be actuall synnes, it is certayne and clere ynoughe, for asmuche as they be the effectes of the originall vice. And the apostle saieth. But synne by occasion engendred by the commaundemente in me, all maner of concupiscence, as who should saye synne espied & knowē by the law maketh afrayed, and furthermore moueth the luste agaynste GOD to sie the iudgemente of God and be angrye agaynste God. Also Christ in the gospel of Matthew reherseth the thoughtes of the hert amōges the effectes of the corrupte hert of nature. For forth of the heart (saieth he) come wycked thoughtes, slaughters murders. &c. Ro. vii. Matth. xv. c.

¶ Those synnes whyche can not be referred eyther to the affeccions thoughtes woordes or dedes be comprysed vnder the general sentence of Paul, what so euer is done wythout faythe, is synne, wherfore not onely the affeccions and thoughtes, speakynges and dedes which be euil be actuall synnes, but also honeste affeccions, thoughtes, woordes and dedes be actual synnes, not of them selues, or because God woulde not honest affeccions and thoughtes, honest sayinges and dedes to be hadde, or dyspaloweth or dothe not reacquyte the same, but because the Rom. 14

parsons

persons of whome they be done please not God, and bycause they be done without faith. Agayn suche affections thoughtes, wordes and dedes, as be honeste doe please GOD, and be not synnes when they procede of faythe towarde Christe, for whose onelye sake all oure workes be pleasaunte vnto God.

the cause of actualsynne. The cause of actual syn is Satan, father of all sinnes. Our wil, whiche is fre to euil, assenteth to Sathan the engenderer and prouoker of sinnes. The lesse principal cause is the originall vice from whence as forth of a fountayn all actual sinnes do flowe.

The partes of actual syn. It is an olde deuision of actuall sinne into synne mortall and venial. The scole men about either of these sinnes doe but tryfle verye fondlye and foolyshlye, some thincke theym called venial because they obteyne easelye Veniam, that is to saye, pardone or forgeuenes, and whiche maye be quenched and chased awaye either by holye water, or other ceremonyes. Other some will haue them called venial synnes, because after thys lyfe they receyue pardone in purgetorye. Agayne other some saye they be so called, hauynge respecte to synne that is irremissible, whiche is the sinne agaynste the holye ghoste.

scolemē. But the wyser and better learned scolemen doe refer vnto venial synnes those dispositions of thoughtes and affections whiche tende to mortall synnes: and vndoubtedly all thoughtes and noughtye affections in holye and good men be venial sinnes, with which daylye the mindes of the godlye be vexed, where as the fleashe coueteth and lusteth agaynste the spirite.

But bycause the scripture damneth such affec-

cions

tions and thoughtes as be moost greuous sinnes in the eyes of god, and furthermore Paule aduertiseth vs to mortifye with the spirit such dedes of the flesh. Therfore those that begin to be called venial synnes, be not litle sinnes as to distrust in God, to be angrye and displeased with God. For vndoubtedly these synnes are become mortall sinnes in the wicked persons, for asmuch as death as a punishment doeth ensue them, for the wicked make no resistence by fayth, wherfore in respecte of death as a penaltie and punyshment, there be no veniall synnes in the wicked. Albeit the same affections and thoughtes agaynst gods law in ẏ good persons be veniall sinnes, because they be forgeuen thē. For the godlye disalowe suche affections and thoughtes, and make resistence agaynste thē, so that they fal not into the outward factes. Now, in such as make resistence is yet fayth, wherfore in the meane season they be declared righteous. But on the contrarye side all sinnes be mortall that be done agaynst the law of God, with a conscience whiche withstandeth not by fayth. For this cause affections & thoughtes are nowe become deadly sinnes, whē no resistēce is made on our behalfe against thē, but be alowed, tyl at last also by oure assēt they brast forth into our outwarde crimes and noughtines. And suche as thus doe sinne, be fallen frō the grace of God, & be no more compted for good, whome also dāpnacion foloweth, onlesse they repente. But of thys matter looke vppon Melanchton in hys places debatynge the thynge moore at large. Melāchton.

The occasion of this diuision of actuall sinnes

seeneth to haue come hereof, because the fathers of the Churche sawe two sooztes of actuall synnes, some inwarde, as affections and thoughtes, some outwarde, as wozdes and dedes. But foz asmuche as they were led of their owne proper iudgemente, without counsel had with the places of scripture, oz persuaded with this comm̄ sayinge. God iudgeth not the affections, therefoze they parted venial sinnes as affections and thoughtes (by minishynge the same) in the wycked also from the payne of death. But the diuision of actuall sinnes shalbe simple, sincere and lesse perylous yf thou wilte deuide theym into sinnes, whiche be inwarde (as the affections and thoughtes, whiche maye be called venial in such as doe resist by sayth, and therfoze be yet counted righteous) and into outwarde syns, as wozdes and dedes, into whiche who so euer hasteth fozth, be fallen from grace, & be no moze numbzed amonge the righteous, but that as well the inwarde as the outwarde synnes be deadly, onlesse thou resiste by faythe. But in the wycked in whom is no resistence, oz which hath not Chzist can be no venial synnes.

A true diuisyon of actuall synnes.

The effectes of actuall sinnes.

¶ Foz asmuch as of actuall sinnes some be affections and thoughtes, other some wozdes and dedes, therfoze double effectes here of (that is to wete) of venial synne doe arise, I meane of affections and thoughtes in the godly, and of actuall sinne by it selfe, I meane as wel of affections and thoughtes, as of outwarde wozdes and dedes in the wicked and in suche as departe frō grace. These double effectes serue foz none other thinge but to discerne the venial in the godly from the none venial, ỹ is frō such as who

so

soeuer be intangled & roted in,be no longer oc-
compted righteous,, to the intente we myghte
knowe the difference betwene the godly and vn-
godly whiche do sunne in affections and thoughtes. In the wicked no synnes canne be venial, for all their affections and thoughtes be made withoute the holy ghoste that shoulde gouerne, and fayth that shoulde resist. In the godlye corrupte affections and thoughtes agaynst ỹ lawe of God be made venial synnes,because for Christes and faythes sake they be pardoned and forgeuen,by whiche fayth they wrestle agaynst such affections and wicked thoughtes disalowyng the same, leste they shoulde runne into outwarde vices, wherefore in so greate strugglinges and conflictes they be yet pronounced and recompted for good & iuste persons by benefite of their fayth,not assenting to the temptacion of sinne.

The effectes of venial synne.

Nowe the effectes of venial sunne in the godlye maye be these. To be tempted to vngodlynesse. To be tempted to dispayre, to be angrye wyth God,to doubte whether god hath respect of the: to be prouoked agaynst the whole law of God, ỹ they should luste after wickednes, to thinke vpō euyls, and haue their myndes occupied therevpon. Manye lyke effectes of venial synne maye yet be fetched hyther oute of the effectes of originall synne afore remembred. Also what the effectes of venial synne be, euerye manne easelye hathe experience in hym selfe when hys spirite and fleashe be at warre together, neyther ought these effectes to be lytle regarded sythens the same be mooste greuous synnes before GOD, and verye mortall in the wycked as perteynynge to the name.

Neuerthelesse they be yet called venial in the godlye, because they be forgeuen and pardoned to such as valiauntly resist by fayth, or because they breake not forthe into outwarde offences. Also here vnto belonge such places of scripture as teache that the lyfe of the godly is a warfare vpon this earth, as Ro. viii. If (sayeth Paule) ye wyll mortyfye the deades of the body, ye shall liue. &c. Truelye the dedes of the bodye be here not onelye the wordes and dedes of the selfe bodye, but also the affections and dedes of the mynde, and the bodye signifieth here not one parte of the body, as the fleash, but the whole bobodye. The sayd Paule in another place sayeth:

Coll. iii. Mortifye therfore youre earthly membres, hordome, vnclennes, wantonnes, euel lust. &c. Item

Ro. vi. let not therfore syn reygne in your mortall bodye, so that you shoulde obeye it by the lustes of it. Also Job accordeth to ẏ same, wher he saieth:

Job. vii. A warfare is the lyfe of manne vpon the earth. These places monishe vs strongly to resist syn, lest we be vaynquished at last by it to ẏ cōmittig of outwarde offences & enormities, and so vtterlye to dye by the same. Hereby now it appeareth what actual sinnes be mortal, in respect of such as we cal venial in the godly (ẏ is to wete) those which be done against ẏ law of god, with a cōscience not repugnaūt ne wstāding by fayth, where as no resistēce in our behalfe is made against ẏ affections, mocions & thoughtes, til at last they rush forth into outward crimes & enormities. For such siners haue assēted to sinne & be nowe gone from grace, and no longer can be reputed good: yea, and where suche repente not, they be also dampned.

Nowe

The effectes of the hole actual sinne mortal.

¶ Now these effectes be of the hole actuall sinne mortal, that is, as wel of affections and thoughtes, as of wordes and dedes. Not to repugne against the temptacion of synne by fayth. To assent to synne that tempteth. To approue those thinges which the euyl affeccions & thoughtes do suggest and purpose. To haue delectacion and pleasure in synnes. To glorye in synnes. To desyre & ymagin ydolatry, and to be made an idolatoure. To desire & ymagin any false worshyp of God, and to set vp the same. To desyre and ymagyn murdre, & the same to execute. To desyre and ymagin disobedyence and with outeward fact to accomplish the same. To couet and ymagin aduoutry and the same to commyt in dede, and so of the rest. But these effectes are so to be taken that forth with they be made mortal sinnes as sone as any assent is had to such corrupt affections and thoughtes, although the outward dedes folowe not, whiche neuertheles the mynde can not wante that is fallen from grace. So Adam shoulde haue synned mortallye for the assentynge vnto the wycked affections and thoughtes, although he had neuer eaten of the apple. So also in vs affeccyons and thoughtes be made mortall synnes, yea: although outewarde dedes do not ensue, euen as ofte as we make no resystence by fayth the agaynste the synnes so temptynge vs, but do gyue oure eare and assente to the same, as for example. Good menne to be tempted, to wyshe and compasse murdre is a venial synne in suche as stronglye and valiauntlye make resystence by fayth, but to assente

vnto thaffeccions and thoughtes to obey them euen to the execution of the murder and not to repugne by faythe, is nowe become a deedlye synne.

¶ Wherfoze to moztall synnes actuall perteyn all theſe ſynnes, whervnto aſſent is geuen, albe it they be not accompliſhed by wozdes and dedes. Item all thoſe whiche be executed in wozd and dede. Hether perteyn ſuche places of ſcripture as conteyn heapes of actual ſynnes wozthy death, as. 1. Cozin. vi. Epheſians. v. Gala. v. Romano. 1. Certenly ſuche effectes be called moztall ſinnes not becauſe grace is denied to ſuche ſynners as ſynne moztallye, lyke as it is to them which beinge deed can not ryſe agayne, but becauſe deth as a punyſhmente followeth ſuche effectes. But agayne where ſuch ſynners do chaunge theyr lyfe and do repentaunce they maye obteyn grace.

Other effectes of actual ſinne

These alſo effectes maye be herevnto referred. Of a wylfulnes oz haultnes of mynde, oz foz other cauſes not to acknowlege oz receyue the Goſpell.

¶ To acknowlege oz receyue the Goſpell and the ſame ſo acknowleged oz receyued ſlouthfully to regarde. A man to neglect his office in his callynge, oz to do it negligently, whiche ſynnes at this daye be moſte common in the woꝛlde. Foz ſome men although they knewe that it is gods commaundement that they ſhuld acknowlege and receyue the Goſpell, yet they deſpyſe it and will none of it. Agayn, others where as they promptly acknowlege and receyue it yet they regarde it negligentlye. Suche nowe a daies be many Goſpellers whiche nowe be

Colde Goſpellers.

waxen

waxen colde.

¶ Common effectes whiche folowe all mortall synnes.

¶ To bringe death vpon men. To put men vnder the tyrannye and power of the deuill. For whosoeuer falleth from grace by sinne, can be vnder the power of none other than of the deuill, sithens there be but two kingdomes thone of God the other of the deuill. Therefore also Christe maketh the deuill father of synnes. Thapostle calleth the deuell myghty in the vnfaythful, and other whiles he calleth deuils the rulers and princes of the worlde. Item, he that committeth synne (sayth Christ) is of the deuil. To bringe euerlastinge damnacion to suche as repent not, according to the sayinge of Christe. Go ye cursed into euerlasting fyre. &c. In which place Chryst reckeneth vp the synnes, for which euerlastinge damnacion chaunseth. To make men seruauntes of synne, for euerye one that committeth synne is the seruaunt of synne. To depriue men of the kyngdome of God, for they that do suche offences shall not inherite the kingdome of God. To make an euil conscience accordinge to the sayinge of the wise man. The wicked flyeth no man chasing him. To deserue that synne be punisshed with synne, accordinge to the sentence of Paul, where as he sayth. For this cause God gaue them vp into the lustes of reproche, for euen theyr women did chaunge the natural vse vnto the vnnatural, and likewise also the men left the natural vse of the woman, and brent in theyr lustes one to an other. And man with man wrought filthynes & receyued i thē selues ẏ reward of their errour as ap

Ro.v.vi

Joan. xi

Math. xxv.d.

Jo. viii. Gal.v.d i.co.vi.d

Prouer. xxviii.a.

Ro.i.d.

perteyned.&c. To susteyne reproche and an euel name in this life, accordinge to the sentence of Salomon. The wicked when he commeth in to the botome of synnes is set at nought, and reproche and sclaundre do folowe hym. To bringe also outwarde mischaunces and curses vpon suche as commit them, as God hym selfe witnesseth saying. Bycause ye haue transgressed my commaundementes ye shall not prosper. An exemple hereof is red in Eue, to whome God sayde: I shall multiply thy sorowes. Also in Adam: Cursed be the erthe in thy worke, hither perteyn the curses in the olde testament agaynste the breakers of gods commaundementes. Also exemples, whiche testifye that synnes were punisshed with outward misfortunes and yet be punisshed,

Pro.18.

Num.v

Ge.iii.c.

¶ Contraries to veniall synne.

¶ To graunte any venial sinnes in the wicked. To make but a trifle of veniall sinnes, and compt them for lytle offences. To saye veniall sinnes be quenshed or chased awaye by holy water or by purgatory, or other thinges. To saye that the purging of veniall synnes nedeth not grace or Chryste. To saye that thaffections and thoughtes, of whiche venial sinnes sprynge, can not be made mortall synnes, yf assente be had to the same, although the outwarde facte or worke folowe not. To saye all affeccions and thoughtes be euill, bycause they be actuall sinnes, but a distinction ought to be had bitwene affeccions, for they be of.ii. sortes. Some be clene contrary to the lawe of God, as to couet other mens goodes, to enuy other mē for ẏ benefites of god, to haue distrust i God, to be angry with

Holy. water.

Two sortes of affeccion

wyth God, & suche lyke. These be properlye the effectes of original synne, and merely euyl, & vicious, worthy to be caste forthe of the nature of man. Other affections there be which be not repugnaunte wyth gods lawe, as to loue a mans owne children, to loue hys wife and suche lyke. To take these awaye, is to take awaye the mouynge and lyfe of nature. But cōcerning thys matter ye may se more in the common places of Melanchthon. To deny the venyall synnes in holy men. Melāchthon.

¶ Contraryes to mortal synnes.

¶ To put but seuen deadly synnes. To denye that the affecciōs and thoughtes in the wicked, or in such as resist not by fayth be deadly synnes. To graunt ẏ such sinnes as be done agaīst the cōmaūdemēt of God be not deadly, although assente be had to the same, onlesse the outeward factes do folow. To graūt ẏ all mortall synnes be not damnable. To graunte that fayeth maye stande wyth mortall synne. To holde the mortal synnes, can not be forgyuen after baptisme. To denye grace vnto such as be in dedly synne, To make it no mortall synne not to acknowledge or receyue the gospel or the same receiued, negligently to folowe. Also of a presumption of mynde to despyse the gospel, and not to regarde hys callynge or not to execute the same as to his dutye apperteyneth. Mo then vii. mortal sines

More general contraryes to the hole synne be these. To graunt thopinion of the Stoickes that synnes be egall, so that there shoulde be no dyfference betwene Nero synnynge muche, and Pompeius Atticus synnynge lesse. More general contraryes to ẏ hole synne. Stoickes.

To make GOD causer of synne, because he determineth

determyneth all thynges. To graunte with the Iouinianistes synnes to be egal, and that man can not synne after he be ones regenerate or borne a new. To deny grace to them þ do synne after they haue ones acknowledged the trouthe. To denye that the chiefe rewardes of synne be death, the tyrannye of Satan, and damnation.

Iouinianistes.

Pelagius.

To graunte wyth the Pelagians that the lyfe of good men in this worlde hathe no rewarde at all.

¶ Of synne agaynste the holy ghoste. Capi. xxxx.

FOrasmuch as we be fallen into the treatie of sinne, we thinke it good to cast here vnto the synne of the holy goost albeit it ought to haue bene reserued and put els very wel after the tytle of þ gospel, because thys synne spryngeth of it, as out of his proper object.

What synne agaynste the holye ghoste is.

¶ The synne agaynste the holye ghoste is wyth an obstinate mynde agaynste the conscience to damne the gospell and the workes of it whiche synne not acknowleged can not be forgeuē, neyther in thys world, nor in the worlde to come, for whiche also it is not to be prayed.

The proues of this diffinition.

¶ This diffinition appeareth certayne of the xii. Chapter of Mathew, where the pharisees, bynge theyr consciences conuicte wyth the verye trouth, many argumentes brought of Christ to the same purpose, yet agaynste theyr conscyence they cryed out that Christe dyd caste foorthe the deuyll by the power of the deuyll, wherefore consequentlye in that they condempned thys worke of Christe, they also condemned the holy ghoste,

ghoſt, which was the cauſe and wooꝛker of that wooꝛke by whoſe power Chꝛiſt did caſte fooꝛthe the deuyl. Now, ỹ ſuch a ſynne can not be remitted neyther in this noꝛ in the nexte woꝛld, Chꝛiſt expꝛeſſye declaꝛeth in the foꝛnamed Chapter, but yet yf it be acknowleged, it may be remitted. Foꝛ to ſuche as be liuynge here in this woꝛlde grace is not denied yf they repent and aſke foꝛgyuenes. Fynallye that we oughte not to pꝛaye foꝛ ſuche teacheth ſaincte Johñ in hys Epyſtle. Foꝛ ſo longe as thys ſynne is obſtinatly defended, it abydeth alway vnpardonable. i. Johñ. b.b

¶ The cauſe of thys ſynne is the deuyll father and wooꝛker of al ſynnes. The cauſe alſo of this ſynne, is the wyll of manne, whyche is free vnto cuyll, foꝛ manne beynge foꝛſaken of God, and lefte to hys frewyll, falleth vnto thys ſynne. The cauſe.

¶ The ſynne agaynſte the holy ghoſte hath no partes, whuche ſynne otherwhiles the ſcripture calleth Peccatum ad moꝛtem (that is to ſaye, ſynne vnto deth) as ſaincte Johñ in his epyſtle calleth it. But the doctours call it otherwhyles the ſynne of vnrepentaunce, ſometyme an obduracion oꝛ hardnes of hearte, ſometyme a ſtubburnes, ſometyme a reſyſtence againſt the trouthe, and agaynſte the conſcience, and ſometyme they name it the dyſpayre of grace: Suche maner of ſynne commytted Cayne, where as he ſayde: Greater is my wyckednelle then that I can deſcrue foꝛgyuenelle. Item, the ſynne of Judas the betrayer of Chꝛiſte. No partes. The names of this ſin. i. Johñ. b.d. Gen.4.b mar.15.a mat.27.a Luc.23.a Johñ. xviii. b.

¶ The effectes of the ſynne agaynſte the holye ghoſte.

¶ The effectes of the ſynne agaynſte the holy ghoſte

ghoste be these : To damne the gospel and the frutes of the same, after the example of ye pharisees . To make the synne irremissible or vnpardonable in suche as obstinatly & stubburnly continue in damnynge the gospel. To brig deth i. John. v. To crucifye the sonne of God again, as the example to the Ebrues declareth . To make the sonne of God a laughynge stocke, as in the sayde Epistle is shewed . But these effectes are so to be vnderstande and taken that the synne agaynste the holye ghoste yf it be acknowleged in this life may be forgeuen. Hereunto also maye be brought al such effectes as generallye folowe al mortal synnes.

mat. 12. b

mat. 12. b

Ebre. 6 a

Ebre. 6 a

Cōtraryes.

¶ Contraries to this doctryne be these: To graunte that euery synne whiche is commytted after baptysme is a synne agaynst the holy gost, yea: thoughe it commeth of a weiknes & not of any contempte or obstinacy . To graunte ye the synne against the holy ghost can not be forgiuē in this lyfe yf the same be acknowleged, whyche erroure confuteth S. Augustyne vpon ye wordes of Christ. Mathew. xii. To make a tryfle of the synne agaynste the holy ghoste, contrarye to the wordes of Christ whyche extolleth this syn aboue any synne commytted agaynst hys owne personne.

Augustyne.

mar. xiic

¶ Of the lawe. Capi. XVI.

Diffinition.

The lawe in a generalite is whyche teacheth what is to be done and what is to be lefte.

¶ This diffinition is vndouted, taken the prose forth of the propre officies of the lawe, whiche be

to

to teache, commaunde and declare what is to be done, and what not.

¶Of lawes some be naturall, some diuine, some humane. The partes.

¶The causes of lawes be the makers and instituters. The causes.

¶The effect of lawes is to declare and commaunde what thynges we oughte to doe, and what to leaue vndone. The effectes.

¶The lawe of nature.

¶The lawe of nature is a certayne notyce or knowledge of Gods lawe, imprynted and graue of God in the nature of man, ordeyned to knowe God and loue his neyghboure, to the entente there myghte be kepte in the myndes of menne, an occasion of religion and publike quietie, peace, and tranquilitie of menne amongest them selues. What is lawe of nature is.

¶That the lawe of nature is a notice of Gods lawe, is euidente by the firste Chapiter to the Rom. where the apostle declareth that the gentiles or heathen persons haue knowledge of God, by the lawe of nature, and not onely a single knowledge, that there is a God but also that God doeth create, doeth gouerne and conserue all thynges, which to vnderstande in God, is properlye to knowe God. Howe be it thys knowledge is wonderfullye dimmed, obscured, and corrupted by the fall of Adam, as here after in the effectes we shall shewe in whiche, some parte of the diffinicion shall be better declared. Howe to acknowledge God & loue his neighbour together with the reste of the final effectes of the lawe of nature. Proues of this diffinicion.

¶The cause of the lawe of nature is God the instituter, Cause.

instituter, whiche gaue his lawe indifferentlye into the heartes of al menne.

Partes. ¶ The lawe of nature is not deuided of it selfe in to partes, but for asmuche as some lawes of natute perteyne to knowe God, some to loue the neyghboure, or to the conseruacion of mankynde, therefore let the varietie and sundrinesse of naturall lawes suffise in place of a diuision.

Effectes The effectes of natural lawes be takē forth of ẏ verye lawes wrytten in the myndes of men, as:

Rom. i. c To knowe God that he is euerlastinge, myghtye and godly (that is) that he createth, gouerneth and conserueth all thinges for that is to knowe the eternitie, power and diuinitie of God. To worship one god. To glorify God. To be thankeful to God the maker and sauoure of all thinges. To call vpon God. These latter effectes concerninge the worshyppe of God, the apostle taketh not away from ẏ very Gentyles, but ẏ they haue them by the lawe of nature but that he accuseth thē, accordyngly as they knewe God, they gaue him not the true worshyp, wherfore, while he sayeth that the Gentyles payed not, neyther yelded vnto GOD whome they knewe, hys true worshyppe, he sheweth sufficientlye that they hadde a knowledge of the true worshyppe.

Rom. i.

Nowe that the Gentyles gaue not the true worshyppe to GOD, whome by hys creatures they knewe, the wyckednesse of their mynde was to blame, whiche by meanes of originall synne, woulde not obeye the knowledge that they haue of GOD, but is naturallye voyde of the feare of GOD, and trust in God, neither

doeth

bothe it aſke any helpe of God.&c.

Wherefore all the foreſayde effectes be ſo in vs corrupte and ſpotted ſythens the fall of Adam that we can not truly knowe God, truly obeye hym.&c. whiche thynges neuertheleſſe before the fall man coulde haue done by the law of nature. ¶ There be yet other effectes of the lawe of nature perteynynge to the loue of the neighboure, & to the cõſeruacion of mankynde in the ſtate of tranquillite, which be theſe. To hurt no man. To ſaue the commodities of lyfe. To haue a fe-lowe in wedlocke. To gendre yſſue. To nourythe the ſame. To helpe an other. To kepe couenãtes. To haue and to vſe al thynges in common. To be bonne vnto fredome, and ſuche lyke. Of theſe effectes or lawes of nature, ſome nature hath corrected, as the law þ al thinges be in com mon, and the lawe of fredome to thyntente it myghte kepe and conſerue the hole policye of manne in a ſtate of tranquillite and eſchue the corrupcion of the hole nature or parte, yet neuertheleſſe not withſtandynge thys correcci-on thoſe fyrſte naturall lawes be not vtter-lye extincte in the myndes of manne, Marcus Tullius Cicero wytneſſynge the ſame in the fyrſte booke of hys offyces, where he wrytteth that the lawe concernynge the com-munion of all thynges is not extincte, but ac-cordynge to the ſentence of Plato, that manne is bonne to the vſe and behoue of man, that one ſhoulde helpe and further an other in geuynge receyuynge. &c. by whyche woordes Cicero calleth vs backe agayne to the lawe of nature, whyche is of greate efficacye and ſtrengthe

The ſen tence of Marcus Tullius Cicero.

strength throughe thinstinct of nature, whiche as a leder or capiteyn, we oughte to folowe, to thintent that common vtilities and profites might be brought forth into the middes amonges men by interchaunging of officies and duties of one to an other: So by the impulsion and consente of nature the lawe concernynge libertie gaue place to perill, leest the captiues and suche as were taken prysoners in warres shoulde be vtterlye slayne, for nature had rather gyue place here (as a man wolde saye) vnto nature than with great incommoditie vtterlye to perish, or not to do for the best.

Dispensacion of nature.

¶ Yet in the meane season lybertie whiche naturally is grauen in the mynde of man abydeth still, althoughe outwardly for certein causes it be corrected, wherefore it is to be graunted that naturall lawes maye be corrected and redressed for the causes aforesayde of nature it selfe, whiche continually doth nothinge els but laboureth to the conseruacion of mankinde, and that in an outwarde vse of thynges, to thintent that greater perils might be eschued whych els wolde corrupt the hole nature, or at lest a good part of it. But the lawe of nature in suche correction alwayes yet remayne hole and perpetual with the mynde. So with the mynde is communitie of thynges styll remaynynge, although that thinges outwardly be priuate and vncommon. This communitie whiche is the mynde teacheth that the neighboure hauinge nede, is to be holpen. Therfore it is to be lerned here whan the lawes of nature may be corrected and how, that is when for the sayde causes nature maketh one lawe to gyue place to an other, whi-

one

one doeth mitigate another, that so nature mighte be kepte, whiche outwardly because of necessitie or peryl of mannes societie is compelled to geue place. Certes it is verye profytable also in admittynge the lawes of nature to putte some difference and choyse, leste we Judge all maner of lawes to be indifferently the lawes of nature. For there be some whiche seme to be lawes of nature, and yet be not, but rather be contrarye to nature, and to temporall or cyuyl lawes, for ciuyl or temporal lawes also haue proceded out of the selfe nature, and were firste ordeyned to kepe the order of nature, and the socitie of mannes lyfe, of whiche sorte be these lawes. Geue and take, as the Poete Hesiodus reherseth, also this lawe: Vim vi repellere licet, it is lawefull to putte of violence with violence, and suche lyke, whiche lawes be spronge forth of ye noughty affections of our nature. Finallye these also affectes oughte to be added, a quiete conscience by the kepynge of the lawe of nature. And an euyl conscience by the breache of the lawe of nature.

wisdome is to be hadde in iudgig ye lawes of nature.

¶ Contraries to the lawe of nature be these. To graunte that the lawe of nature before the fall of Adam was not the true knowledge of God, that he createth, gouerneth & conserueth al thynges. To graunt that the lawes of nature maye be corrected by the byshoppe of Rome, or other rulers, withoute the violence & iniury of nature. To thys erroure aunswereth the Emperoure in hys institutions, where as he sayth, that the lawes of nature be immutable, wherefore I aunswere thus, that symplye no lawes of nature canne be corrected of anye manne, for

contraryes to the lawe of nature.

that power of theym remayne alwayes in the hearttes of menne ſtable and ſure. Alſo the lawes of nature be in no mannes handes, wherefoore no manne canne correcte and chaunge that whiche hym ſelfe haue not made. But for aſmuche as we ſee certayne lawes be redreſſed and corrected. Therefore nowe it is to be ſene frome whence the redreſſe and correction proceded, vndoubtedlye naturall lawes be ſo longe immutable, and not to be chaũged as no daunger of the polecye and mannes ſocitie, or corruption of the whole nature, or of any part hereof moueth the contrarye. For trueiye vnto the conſeruacion of theſe thinges nature was create, and conſequently al natural lawes.

Note how the correctiõ of ỹ lawes firſt beganne

Howe becauſe the naturall lawe concernynge the communitie of thinges ſhoulde haue hurted the conſeruacion of mankynde and publyque peace: Therfore came nature and made one law to geue place to another, that the ſocietie and fellowſhyppe of manne ſhoulde be conſerued, and the greater peryll eſchued. But howe the lawes nowe corrected doe per ſtycke ſyll in the mynde of manne continually, I haue ſhewed before. To graunte that the lawe of nature canne be taken forth of the mindes of men, or vtterly extinguiſhed. To whiche erroure we aunſwered before. To graunte that the lawe of nature hathe the ſame force & efficacie in knowing god & geuing the true worſhip vnto him that it had before the fal of Adã, which errour may be confuted by the vii. chap. to the Ro. To graunt that the lawes of nature, whiche concerne the loue of men, and the conſeruacion of mens felowſhyp or ſocietie can do as lytle in outwarde offices neceſſary to

the

the conſeruacion of lyfe as ſuch lawes of nature as concerne the knowledge of God and the geuynge vnto him of hys true worſhyppe. To graunte that we can ſatiſfie the lawe of nature concernynge the knowynge of God, and geuing vnto hym true worſhyp, without the holy ghoſt. To graunt that any man maye tranſgreſſe the lawe of nature wythout daunger or ſcruple of conſcience. To diſpyſe lightly in natural lawes which pertayne to the neyghbour no ſuch perpl of extreme neceſſitie as before is declared compellynge the ſame.

¶ Of the lawe of God. Cap. xvi.

The lawe of God in a generalitie is a commaundement requiring parfyte obedience towardes God and condempnynge ſuch as perfoꝛme not this perfyte obedience. And ſyth no man can perfoꝛme ẏ ſame, it was certayne that the lawe was geuen to this purpoſe, ẏ it ſhould leade vs to ẏ knowledge of our ſyn, & of oure wekenes, which thinges knowē we might fle thēce vnto Chriſt ẏ perfoꝛmer of perfite obedience, and ſo be made partakers of his obedience through fayth vnto our iuſtification. The deſcripcion of Goddes lawe.

¶ Proues of thys diffinicion.

That the lawe of God requireth perfite obedience it is opē ynough by many places of Moſes, as i d. u. di. ca. Thou ſhalt loue hi wt al thy hole heart, wt thy hole mynde. Alſo in the. x. cap. the ſame ſētence is read, where alſo we be cōmaunded to circumciſe the foꝛeſkynne of oure heart.

Jos.22.a Itē in ẏ boke of Josue is read thus. And sticke you vnto hym, & serue him in al your heart, in al
Jos.24.c your mynde. &c. Itē in another place. Now ther fore, feare the Lord, and serue hym with a moste parfyte and true hearte: So then I cal parfyte obedience, whiche bryngeth besyde the outwarde worckes also a consentynge mynde to the lawe of God. Christe in the newe Testamente requireth the same parfyte obedience. For when he was demaunded of a doctour of lawe, what is the greatest commaundement? He aunswered:
Math. xxii.d Thou shalte loue thy Lorde God wyth thy hole heart. &c. Also to this vse & purpose he interpreteth the lawe in the. v. of Math. to the intente he woulde shewe, that it is not ynoughe to brynge onely outwarde worckes to the fulfyllynge of the lawe, onlesse thou bryngest also a consenting mynde. The place in Deute. capi. xvii. testifieth clearely that all those be condempned by the law which performe not ẏ parfyte obedience of the lawe towardes God. For Moses sayeth: Cursed is euerye one that shall not abide in all suche thynges as is wrytten in the booke of the lawe. But nowe agayne that no manne kepe the law vnto the parfyte obedience of ẏ same, euerre manne proueth and feleth in hym selfe
mat.v.b sufficientlye, and Christ declareth where he teacheth that his office is to fulfyll the lawe, and
Rom.3.c that he came to that intente saynete Paule also defineth the law to be the knowledge of syn, that is, whiche accuseth, frayeth the conscience, and maketh sinnes knowen. Item, he sayeth:
Ro.v.d. The lawe entred in by the waye that synne myghte abounde. The reste of the diffinicion appeareth in the thirde chapter to the Galathians,

ans, where the Apostle expresseth the vse of the lawe, geuen to the leadinge vnto Christ: Wherfore the lawe was oure scolemaister or leder vnto Christe, to the entente that by fayethe we shoulde be iustified, and not by the woorkes of the lawe. Ga. iii.d

¶ Of Gods lawes, some be moral, some ceremonial, and some iudicial. Diuisiō of Gods lawe.

¶ The cause of Gods lawe is God the institutter. The publysher and declarer was Moses. Causes.

The cause of enactynge Gods lawe was the frowardnes of the Israelites, whiche was to be chastised with a lawe, as it were by a scolemaister or leader, tyll the commynge of Christe. Other occasions of geuynge of Gods lawe by put of Paule in the thirde chapter to the Roma. by these woordes, where he sayeth: what preferment hathe the Iewe, or what helpeth circumcision? Surelye verye muche. Firste vnto them was committed the speakynges of God (that is to saye) certayne lawes and ceremonies vnto a people certayne, in whyche the promyses made vpon Christe shoulde be disclosed by the cleare testimonie of God. Ga.iii.d

The pryncypall effectes of the lawe Paule putteth in the.iii. and.vi. chapter to the Romaynes, as these. To declare synnes, for by the lawe commeth the knowledge of synne. Also the lawe entred in by the waye that synne myghte abounde and be increased. But I knewe not sinne (sayeth Paul) but by the lawe, for I had not knowen concupiscence or lust, onles the law had sayd: thou shalte not luste. Also God sayeth vnto Adam, who hath shewed thee thou were naked, but that thou hast eaten of the tre, of whiche thou were cōmaunded not to eate. Ro.iii.c Ro.v.b. Ro.7.b. Gen.iii.

To accuse, to feare, to dampne the conſcience. To make the conſcience vnquiet doubtynge, and incertayne, because it eſpyeth that it can not kepe the lawe. And on the contrarye parte the conſcience is made quiet and certayne, when by
Ro.iiii. the example of Abraham it considereth onelye the promyſſe. To kepe menne vnder awe, tyll the commynge of Chriſte, as wytneſſeth Paul. The
Ga.iii. d lawe is a ſcolemaiſter vnto Chriſte. Item the
1.Ti.i. b lawe was geuen for the vnryghteous perſons, to teache the true workes that pleaſe God, and with whiche we exerciſe oure obedience towardes God. To be a doctrine aboute whiche and vnder whiche the promyſes of Chriſt be opened,
Ro.iii. a as Paule to the Romayns declareth. For thys is the ende of the hole policy þ was inſtitute amonge the Iewes. Of theſe effectes, ſome be onely ciuyl, namelye ſuche as monyſhe and intreate of repreſſing the malice of man, and ſome pertayne only to the conſcience, as be al the reſt, but theſe effectes ought not only to be reiecte & caſt vpon þ Iewes, but they endure in their full vertues ſtrength ſtyl amonges al ſuch as haue not yet Chriſt, neither þ holy ghoſt, according to thys sayinge: Where the ſpirite of the Lorde is, there is lyberty, I meane to be enfraunchiſed and free frome the lawe and tyrannye of the ſame. Item to the ryghteouſe manne
1.Tim i. (ſayeth Sayncte Paule) a lawe is not geuen, that is to saye: to ſuch as haue not Chriſt, and be vnder grace, lawes be not made, but to the vnryghteous and diſloyall or diſobedyente. I meane to ſuche as yet haue not CHRIST, neyther be ledde wyth the ſpirite of GOD.

For

For surely there is nowe no condemnacyon to suche as be planted in Chryste Jesu. Foras muche as Chryste hath redemed vs frome the curse of the lawe whyle he was made for vs a curse. Ro.viii. Ga.iii.a

¶ The contraries of Gods lawe I will not bryng forth, tyll I haue fynysshed all the partes of it.

Of morall lawes. Capi. XVII.

Morall lawes be the.x.commaundementes, whiche expounde and declare the lawes of nature, and teache the workes that be pleasaunt to God. Morall lawes. what they be

¶ Of the fyrste parte of the diffinycyon the morall lawes be the.x.commaundementes doubteth no man. And forasmuche as Christ saith that he teacheth not a doctrine straunge frome the lawes and prophetes, and the lawe and prophetes requyre fayth and the loue of the neyghbour: Therfore the morall lawes vndoubtedly doth teache workes that please God, for they commaunde fayth and loue of the neyghboure. Now the.x.commaundementes maye be referred and reduced holly to fayth and to the loue of the neyghboure. The firste table of Moses setteth forthe and expoundeth these lawes folowynge of nature. To knowe God: to worshyp God, to call on God, to obeye God, to glorifye God, to be grate and louyng to God. To know that God rewardeth the ryghteous, and punyssheth the vnryghtous. Amonges these lawes of nature some concerne the inwarde worshyppe whiche is taught by the fyrste commaundemente, some concerne the outwarde worshyp Probacion of the definicion. Mat.v. The fyrst table of Moses.

worshype whiche is taught by the seconde commaundement, some ceremonyes declared by the
The se- thirde commaundement. The seconde table
conde ta- expouneth and setteth forth these lawes of na-
ble. ture folowinge. To prohibite iniurye and to punyshe the gylye. To hurt no man. To preserue the felowshyp and communyon of wedlock To vse thinges in common. To norysshe the yssue. To kepe promyses and couenauntes. To helpe an other, and suche lyke. Of these, the prohibicyon of iniurye and punyshmente of offences mare be referred to the. iii. precepte. To hurte no man & to norysshe the yssue be referred to the. v. The societye of wedlocke to the. vi. The communitie of thinges and to helpe an other to the. vii. To kepe couenauntes to
Causes. the. viii.
The institutor and maker of the morall lawes is God. The publysher, and setter forthe is Moses.

Partes. ¶ Of mozall lawes some perteyne to God and some to the neyghbour. God wolde the mozall lawes to be distributed and put into two tables not without a greate mysterye whiche thinge I haue opened in an other place. And albeit the forenamed effectes whiche were ascribed to gods lawe generally, do also agree to mozall lawes these that folowe be more properly annexed to mozall lawes, that is to wete, To declare and expounde the lawes of nature. To teache the true wozkes that please God. Out of these also the newe testament bozoweth his wozke where with the beleuers exercyse theyr obedience towardes GOD, not because Moses teacheth those wozkes, but bycause nature

also

also hathe taughte the same, wherefore to thys effecte of morall lawes perteyne all the commaundementes in the newe testamente concernynge good maners as be in sundrye places of Paules Epystles namely Romanorum.xii. Ephesians. iiii, Galathians.v.&c. For lyke as the tables of Moses whyche conteyne the. x. commaundementes do expounde and set foorth the lawes of nature. So suche thynges as be commaunded in the newe testament concerning maners declare the decalogye or .x.commaundementes. Also lyke as he shal much better vnderstande the lawes of nature whyche hath the knowledge of the.x. commaundementes, so he lykewyse shal ferre better vnderstande the commaundementes concernynge maners in the newe testamente whyche can referre the same to the two tables of Moses as to their propre and originall fountaynes. Howbeit this dyligently muste be consydred where the scrypture speaketh of fayth as of the inwarde worshyp of God wherof the outewarde worshyp and where of ceremonyes. Also it speaketh of the maners of lyfe.

¶ Of lawes iudicial. Capi. XVIII.

Iudicial lawes be suche as commaũde of temporal polytyque or cyuyll causes.

This diffinicion is certaine & appereth euen by the very nature of ẏ word & temporal or ciuile causes pertaine to iudgementes. probaciõ.

¶ Also of these lawes God is the institutoure and Moses the publysher and setter forthe. Causes.

¶ Because the thynges be dyuerse of whyche Partes.

iudgementes be gyuen and debates aryse. Therfore dyuers also and sundrye iudycial lawes were in the polycy of Moses made, whyche diuersitye of thynges shall here be put in stede of partes. Surely al the iudycyal lawes of Moses maye be reduced to these chyefe places and hedes. Theft, murther, hurtinge, of the parentes like for lyke called talio, punyshmentes, chidinges, damage done, aduoutrye, succession, wedlocke, lawful and vnlawful persons with whom contractes of matrymonye maye be made or not made.

effectes. ¶ Beside the effectes whyche the iudicial lawe haue in common with suche effectes as be ascribed to the hole lawe of GOD they chalenge vnto them properly these .ii. To be signes and testimonyes of the professyon of fayth towardes GOD. To refreyne men frome outwarde iniurves and vices. And because this effecte is merelye politike therfore theffectes politike or cyuile lawes maye also hether be brought as be these. To dryue awaye iniurves. To punyth the gyltye. To conserue the publyque honestye and suche lyke, wherof we shall speake hereafter in the intreatinge of humane lawes.

Of Ceremonyall lawes. Capi. xxx.

Diffinicion. LAwes ceremonyall be suche as be ordeyned concernynge ceremonyes and rytes of the church, and suche thynges and persons as belonge to the persourmynge of the rytes and ceremonyes.

Probacyon. ¶ This diffinytion appeareth good euen of the

verye

very nature of the worde, yte is a more generall terme and includeth that whyche by the worde of ceremony myght be happely omytted, but wherſoeuer eccleſiaſtical rites and ceremonyes be there ſuche thinges and perſons be requyred as be neceſſarye to the execucion of the ſame.

¶ Thinſtitutoure and maker of theſe, is God, and Moſes the publyſher. Cauſes

¶ The varietie and ſundrynes of ceremonyall lawes ſhall ſerue in ſtede of the partes. For ceremonial lawes may be referred to theſe thinges enſuynge, that is to wete, to the temple, to ſacrifyces, to the garmentes of the prieſtes, to expiacions, to conſecracions of prieſtes, to eatynge, to holy dayes, to vowes, and ỳ moſt parte of theſe thynges maye be reduced to the iudaical prieſthode. Nowe of theſe thynges chiefly treateth the thirde booke of Moſes called Leuiticus. Partes

¶ The effectes of ceremonial lawes be, ỳ they were fygures and types of the ſpirituall prieſthode of Chriſte, as the Epiſtle to the Ebrues ryghte excellentlye declareth namely in the. ix. and. x. chapiters, where it is wrytten. The lawe whyche hathe but the ſhadowe of good thynges to come, and not the thynges in theyr owne faſſion can neuer make the commers there vnto perfyte wyth ſacrifyces whyche they offre euery yere contynuallye. &c. Also to be ſygnes and teſtimonyes of the profeſſion of fayth towardes God. The effectes properly belonge vnto ceremonyall lawes, beſyde thoſe that they haue in common with the hole lawe of God. Effectes Ebre. x a

¶ Contraries to the hole law of God.

¶ Contra-

Contraries to ye hole law Archontikes. Seuerians. Jerome

¶ Contraryes to the hole lawes of God be these. To dyspyse or reiecte wyth the Archontickes the law or olde testamente. To renounce and vtterly damne the lawe wyth the Seuerians. To saye the lawe pertayne nothynge to christen men so that amonges them no vse ne profyte is of it. In whiche opinion some menne do shewe that also saincte Jerome welnere was. To saye that by the lawe of God the naturall weakenes that is to saye concuppyscence is not damned. To graunte that we can satysfye the lawe of God by oure owne outewarde worckes. Also by oure owne inwarde endeuoure of wyll althoughe our concupiscence or luste be repugnaunte. To saye the workes of the lawe please God without Christ and the holy ghost. To say after the recept of Christ man can so satysfy the law that he is able to allege and plead agaynste the yre of God hys own iustice gottē by his own propre workes. To saye the gentyles were iustyfyed by the lawe of nature, the fathers by the lawe of Moses, and we be iustyfyed by the lawe of the gospell. To saye that the perfecte fulfyllynge of the lawe vnto iustificacion before God hathe euer partayned to vs or bene in oure powers or yet pertaine to vs or is in our powers.

Math. v b.

This erroure is agaynste the office of Christe whyche wytnesseth that his offyce is to fulfyll the lawe who in dede fulfylled the vttermooste poynte of the true ryghteousnes, forasmuche as he broughte bothe the outewarde workes, and also a consentynge mynde to the lawe as ye prophete Esaye openly teacheth in the. liii. Chapter sayinge that he commytted no wickednesse neyther was there anye gyle in hys mouthe.

Esaye. liii. c

To

To saye the lawes of GOD be counselles gyuen onelye to the perfecte persons. But thys is a perylous erroure whyche teacheth that GOD chaungeth hys eternall wyll for oure infyrmytye. Thou therefore whyche feleſt thou canſte not fulfyll the lawe, runne to hym that can. Neyther is the law therfore gyuen that thou myghteſt be able to kepe it. To graunte that the lawe outewardly kepte iuſtyfyeth before GOD. To saye beſyde the woorkes of the mozall lawes there maye yet better be ordeyned and be all redy ordeyned whyche do pleaſe God. To saye there be manye woorkes omytted in the mozall lawes whyche the pope hathe ſupplyed. To saye the mozall lawes be not ſufficyente to the exercyſe of good woorkes and to the teſtification of faythe before GOD. To saye the mozall lawes at leeſte waye do iuſtifye a chriſten manne before God althoughe neyther the iudicial lawes ne the ceremonyall lawes can do the ſame. To whyche erroure I aunſwere that the mozall lawes houlde in dede iuſtyfye the chriſten manne yf it were in our powers perfectly to fulfil the ſame. To saye the mozall lawes bynde vs becauſe Moſes dyd publyſhe and promulgate the and not becauſe nature hathe taughte them before Moſes. To denye that all ſuche thynges as be commaunded in the newe teſtamente concernynge the true worſhyppe of God and maners of lyfe maye be well referred to the decalogye of Moſes conteynynge the .x. commaundementes. To bynge agayne the iudiciall lawes of Moſes and to bynde the chriſten menne to the ſame as nowe of late certayne hereryckes

The erroure of papiſtes

Monetarius Piperius Anabaptiste.

haue gone about namely Monetarius, Piperius and the Anabaptistes. To reiect ralshlye suche iudiciall lawes as consente wyth the law of nature. Suche lawes to abrogate and dysanull is to do iniurye and force against nature and to chalenge to be free ..... e.

So certayne menne at this day vnder the pretence of lybertye do attempte and go aboute to vngarnyshe nature of the iudicial lawes and to garnyshe or rather defoyle and contaminate her wyth wickednes. To graunte the ceremoniall lawes in the olde testamente iustifyed before God because they contayned vnder them sacrifices for synnes. To graunte that albeit in the newe testamente the sacrifyces of Moses be no longer in theyr force and strengthe, yet that the newe testamente hathe newe sacrifices for sinnes institute and ordeyned of Christ hym selfe, that is to wete that in the masse Christe shoulde be sacrifyced. To saye that christen men be not free from all ceremonyall lawes whyche erroure maye be thus confuted, christen men muste nedes be free from all ceremonyall lawes because the iudaical ceremonies agre not wyth the law of nature, also because in the new testamente sacrifice made of beestes be no longer in strengthe and force ne the other ceremonyes of Moses lawe, but the spirituall workes of the harte and affeccions repurged by the holy ghoste in the hearte. Furthermore the kyngedome of Christe is wythoute all maner of obstruacion.

The erroure of the that make the masse a sacrifice

Luc. 17 c

¶ Of humane lawes. Capi. xx.

The

The tretye of lawes by due ordre requyreth that I shoulde speake also here of mans lawes, thoughe it were for none other thynge, but because I haue made mencion of them in the deuision of lawe in a generalyte.

¶ Mannes lawes therfore be of which the authors and makers be prynces or other inferioure magistrates, ordeyned to the conseruacion of peace and of the publique honestye in the worlde. Diffinicion.

¶ This diffinicion appeareth true by the verye nature of the worde, and I added therin inferioure magistrate, lest a man shuld thynke ỳ humane lawes made of suche be not of force and strengthe. Proue.

¶ The causes and the authours of mãs lawes be (as I said) the superiour and inferiour magistrates, as Emperours, Kynges, Prynces, commõ welth, cities. &c. But forasmuch as men be here offended & greued, thinking ỳ they ought not to kepe these lawes because they be but the ordinaunces of men: Therefore we muste haue respecte to the prynicipal cause of the magistrate which is God as wytnesseth Paule. So ỳ God whyche hath institute & ordeyned the rulers to be his ministers and vicars, dothe also consequentlye alowe their lawes: Therefore it were not greatlye amysse ne vnprofytable to make God hym selfe in maner the cause and authoure of humane lawes, whyche lawes God do publyshe and promulgate by them as by his instrumentes and meanes. Cicero in hys.ii. booke de legibus, maketh the lawes of nature causes of humane lawes where he sayeth. Nate autem Cause. Ro. 11.a Cicero.

videntur

videntur primum humane leges legibus nature. That is, mens lawes seme fyrste to haue sprongе out of the lawes of nature, wherefore mens lawes be so farforth honest and good as they be eyther to the conseruacion or to the declaracyon of the naturall lawes, but yf they be repugnaunt to the lawe of nature, forth wyth they are to be iudged vnhonest and tyrannycal, and agayne they be wycked and vngodlye, yf they be agaynste goddes lawe.

Partes. ¶ Mennes lawes be deuided into cyuil or temporall lawes, and into Ecclesiastycall lawes whiche heretofore haue ben called pontyfycyall lawes. I call Ecclesiasticall lawes, suche ordynaunces as concerne the honest ceremonyes and rytes in the congregacyon. Also suche as concerne priuilegies reuenues and stipendes of the ministers of the churche, and suche lyke, whiche lawes so longe as they be not repugnaunt to chrystianitye and gods worde are to be obserued, and kept not onlye bycause suche lawes and ordinaunces are in effecte cyuill lawes and necessary to the ryght institucyon of a publyque weale, but also bycause goddes worde commaundeth vs to nourysshe the mynisters of the churche, and that all thyng be in the church semyngly and in order.

Effectes. ¶ The same effectes and officies that be appoynted to rulers may be assigned also to theyr lawes, for the ruler ought to exercyse his office to iudge, and defende, accordynge to the lawes. Nowe the officyes or effectes of humane lawes by the worde of God be these. To defende the giltles, to punysh the gyltye, to dryue awaye iniuries. To reuenge iniuries done to the subiectes

ettes. These offyces thapostle doth assigne to the rulers, and also Saynte Peter in his fyrst epystle capitulo.ii. Item, to conserue the publyque honesty. To conserue and maynteyn a quiet and peacyble common wealth. For as Cicero testifyeth, suche is the effycacye and strength of the lawes, that wythout them neyther anye house, neyther cytye, neyther nacyon can stande, neyther the hole nature of thynges nor ye worlde it selfe. Item to declare and expounde the lawes of nature, to correcte vyces, to commende vertues.

Ro.xiii.

Cicero libi.iii. de legibus.

¶ The contraryes to humane lawes be these. To saye mennes lawes be not conuenyent and mete for chrysten men to vse. To affyrme that the Gospell taketh awaye humane lawes and polytyque ordynaunces, where as the Gospell is a spiritual kyngdome, as witnesseth Christ sayng: my kingdome is not of this worlde. To denye that humane lawes made of anye inferiour magystrate are to be kept. To denye that mennes lawes be vyolent and tyrannycall, when they be repugnaunt to nature and wycked and vngodlye, when they be contrarye to the lawe of God. To denye that Ecclesiastycall lawes concernynge honest ceremonyes, stypendes and lyuynges of the mynysters of the churche, and such lyke are to be kepte, whosoeuer made them so that the same be admytted and ratyfyed by the kynge and hed rulers. To denye that theffectes of humane lawes maye be taken forth of scrypture as much as pertayneth to the offyce of the rulers.

Contraryes.

John xviii.f.

To forbydde wyth the Anabaptystes the vse or excercyse of humane lawes vnto Chrysten men,

Anabaptystes

To condemne wyth the sayde Anabaptystes all polytyque lawes and ordynaunces of man, and in theyr place to substitute and ordeyne the tempozall lawes of Moses. To affyrme that tempozal lawes touche not the conscyence contrarye to the doctryne of Paule whyche sayth: we ought to obey not only foz feare of vengeaunce but also bycause of conscyence. Yea the
Ro. xiii. wozkes of the polytyque lyfe and keppynges of mens lawes be good wozkes in the Godly persons and a true wozshyp of God. Foz by the same and all one commaundement we obey the rulers and kepe theyr lawes. Foz the selfe same God whyche hath bydden vs to gyue honoure vnto the rulers hath commaunded vs also to kepe theyr lawes.

Of the Gospell. Capy. xxx.

Diffinicyon. THe Gospell is a preachynge of repentaunce and forgeuenes of synnes in Chrystes name.

Probacyon. ¶ This diffinicyon is made of the partes of the Gospel and appeareth by the wordes of Chryst whereafter his resurrecc̃yon he sayd to his disciples. Thus it is wryten and thus it behoued Chryste to suffre and to ryse agayne from deth the. iii. daye, and that repentaunce and remyssyon of synnes shulde be preached in his name amonges al nacyons. &c. Chryste is the person foz whose sake repentaunce is preached and foz whom forgeuenes of synnes chaũceth.

Cause. ¶ The cause of the Gospel disclosed is the mercy of God, by whych God promysed them glad tydynges to mankynde concernynge Chryste.

Ephe. i. This cause the apostle otherwhiles calleth the acceptable

acceptable pleasure of God, otherwhyles grace The promyse also maye be the cause of the gospel accordynge to the saynge of Paule, put a parte to preache the Gospell of God whyche he promysed afore.&c. Hither vnto belonge also suche places of scripture as conteyne the promyse of the Gospel whyche fyrst was made to Adam and afterwarde to Abraham and so by lytle and lytle oftentymes afterwarde to the holy fathers. Chryste is the meane or person in whome God hath promysed the gospel to mankynde, and in whome it was fyrst reueled and disclosed at the tyme appoynted that God had set wyth hym selfe and determyned that thorough hym, in hym, and for hym shoulde be offered to all that beleue forgyuenes of synnes whyche is the very effecte of the gospell. The holy ghost lightneth to the gospell which was promysed in Chryst and nowe opened. Nowe mans nature oppressed, wyth synne and deth for the fall of Adam was the occasyon of the gospel fyrst promysed and afterwarde dysclosed. This occasyon is opened in the.iii. Chapiter of Genesis, where euen in the very synnes the gospell is promysed to Adam.

Ro.i.a.

Ge.iii.

Ge.xii.

xvii. and xxii.

The meane.

The illuminator to ye Gospel.

Thoccasion of the promise.

¶ There be.ii.partes of the gospel repētaunce and remyssyon of synnes, remyssyon of synnes is the propre parte of the gospel, repentaunce the meane and entraunce of remyssyon. For in repentaunce is knoweleged the synne which knowen the synner is occasyoned to flee to Christe as to a phisicion for whome synnes be forgyuen. And for this cause Chryst beginneth his preachynge wyth prouokynge men to repentaunce as it is red in Mathew. Frō that tyme

The parte of the gospell.

Lu.iiii.

Mta.iiii

Jesus beganne to preache and saye: repente ye, the kyngedome of heauen is at hande. Also in Marke. The tyme is fulfylled and the kyngedome of God is at hande repente ye and beleue the gospell. Not that it is the proper office of Christe to preache repentaunce but he repeteth the doctryne of John concernynge penaunce to thyntente he myghte confyrme the same & also that we myghte knowe that by the knowledging of oure synnes whyche in repentaunce dothe chaſice we haue intraunce and acceſſe to Christ. Mar. ii.

The effectes of gospel.

¶ The effectes of the gospell be taken commonly out of the partes and thynges incidente to the gospell, whyche folowe remyſſion of synnes as the proper effectes of the gospell whyche be these. To preache repentaunce. This effect is certayne of the example of Christe which beganne hys preachynge wyth repentaunce. Also of the example of John Baptyſt the meſſenger and runner before. This effecte also muſte neceſſarilye go before, because without preachynge of repentaunce, there is no occaſyon to come to remyſſion of synnes, for repentaunce is in maner the cauſe of faythe, as hereafter ſhall be declared, whyche obteyneth forgeuenes. Item to preache remiſſion of synnes in Christ, for the promyſe of the gospel was made in Christ and diſcloſed in Christe, for thobteynynge of remiſſion of synnes.

¶ Also theſe effectes. To preache iuſtificaciō in Christe, and that oure reconſiliacion with God the father is in Christe. To preache that we be ryghteous and well taken of GOD the father for Christes ſake. To preache the geuynge of the holye ghoſte, and of the euerla-

ſtynge

stynge lyfe in Christe. To teache that the conscience is in rest and quyet thoughe Christ, as wytnesseth Paule, we haue peace towardes God by oure Lorde Jesu Christe. To teache that we wyll God for no woorkes or merytes of oure owne, but onely for Christe. And this is the verye true ymbrye of the gospell, to knowe that we be reconcyled and made at one wyth God throughe Christ although we sayslye not the lawe. Hither pertayne the places of ỹ scripture whyche be concernynge the promyse of the newe couenaunte or testamente as Jeremy. xxxi. Ezechiel. xxxv. &c. To teache the true worshyppe of GOD, true faythe & feare which worshyp was almost oute of vse and lost by reason of the humane and pharisaicall constitucions, as the propheres euery where complaine. ¶ These effectes be vniuersal and franke euen as the gospel is a franke promyse & vniuersal. But ỹ the effectes of the gospel chaūce not to al men is because al menne beleue not. For faithe is the meane wherby the effectes of the gospell be purchased.

Rom. v. The true ymbrye of ỹ gospel.

¶ Cōtraries to the gospel be these. To affyrme that the promyse of ỹ gospel is perticuler which erroure is reproued by manye places of scripture as Mathew. xi. i. Timo. ii. To say the gospell was knowen to nature. Agaynste whyche erroure Paule alone is sufficient declarynge that it was hyd and at laste releued and opened from GOD aboue. To affyrme that the fathers in the olde testamente had an other gospell promysed than we haue nowe whyche erroure maye partly be confuted by the place of Paule. i. Corinthiorum. x. where he sayeth that

Cōtrari es to the gospel.

Ephe. ii. and. iii.

all the fathers dranke of the spirituall rocke and the rocke was Christe. If therefore the fathers dranke of Christ, Ergo they had also the gospell knowen by the spirite, in whyche Christe was promysed. To contende that the gentyles had the lawe of nature in stede of the ghospell, the Iues the law of Moses, and christen menne the gospell of Christ, but this erroure is opē sythe by the testimonyes of scrypture it is euydente that there hath bene alwayes one and the same gospel from the begynnynge to whyche who so euer hath geuen credite and faith haue bene saued. To affyrme that the gospe do promyse forgeuenes of synnes vnto suche also as doubte, To say the gospel dothe promyse forgiuenes of synnes, condicionallye yf it be purchased wyth workes, To say the gospell promyseth remission of synnes to ydle personnes whyche wythout anye true mocion of mynde and wythoute faythe take it. To graunte that any manne can beleue the gospel wythout the callynge and lyghtening of the holye ghoste. To denye the gospell to be a franke promyse. To denye the effectes of the gospel freelye to chaūce without the ayde or respecte of workes. To say the effectes of the gospel do chaunce partely by faythe, partely by oure workes. To saye the promyse of the ghospell muste be measured by predestinatiō & not of it selfe. To dreame that the gospell is onely preached by the spirite in the herte and that there nede not anye outewarde preachynge and ministracion of the woorde contrarye to the doc-
Rom. x d trine of the apostle. To saye the effectes of the gospel do chaunce wythout faythe. To preache one parte of the gospell wythoute the other as

repentaunce

repentaunce wythoute remyssion of synnes, or on the contrarye parte, remission of synnes wꝫoute repentaunce: to make menne idle & careles by ouermuche preachynge of remyssion of synnes not ones touchynge repentaunce the other parte of the gospel. To graunte that without preachynge of repentaunce, the gospel maye be ryghtely receyued. To affyrme that forgyuenes of synnes is had wythoute penaunce. I call penaunce the true fearynge or brosynge of the conscience and the acknowlegynge of synnes. For the conscience beynge thus made afrayed and striken downe to the grounde by the knowledge of synnes taketh fyrste an occasyon to drawe nere vnto Christe by fayth, and to receyue at hys handes remission of synnes. Item to saye the gospell for this cause preacheth penaunce that remyssion of synnes shoulde be gyuen for our workes sake, or for our own worthynesse. This erroure I haue debated and refuted in the handelynge of the partes of the gospell.

The true diffinicion of penaunce.

¶ Of Faythe. Capi. XXII.

Faythe is an assured truste vpon ẏ promyses of Christe, iustifyinge all suche persons before God by his acceptaunce as haue this faythe certayne and vndoubted.

Diffinicion of faythe.

¶ In the Epistle to ẏ Ebrues, faith is said to be an assuraũce of thiges which are hoped for, that is to say, a most certaine knowledge wꝫout doubtynge. And this most certaine knowledge Paule expresseth in Abraham wyth moste lyuely termes, sayinge: whyche Abrahã: cõtrarye

heb.xi.a

rom.4.d

to hope beleued in hope, that he ſhould be the fa-
ther of many nacions, accordynge to that which
was ſpoken. So ſhall thy ſede be. And he fayn-
ted not in the fayethe, nor yet conſydered hys
owne bodye whiche was nowe deade, euen whan
he was almoſte an. C. yere olde, neyther yet that
Sara hys wyfe was paſte chylde bearynge yet
he ſtaggered not at the promyſe of God through
vnbeleue, but was made ſtronge in the fayethe,
and gaue honoure to GOD, fully aſſurced that
what he had promyſed, ỹ he was hable to make
good, and therefore was it reckened to hym for
ryghteouſnes. Hytherunto we haue reherſed
theſe wordes of Paule. Nowe the fayethe is a
truſte or confydence vpon the promyſes of
Chriſt is declared by antother worde of ỹ ſayd
Heb. xi. a texte in the Epiſtle to the Ebrues, where as it
is called a certenty of thynges whyche are not
ſene. Alſo in the example before remembred of
Ro. 4. b. Abraham where Paule ſayed that he ſtaggered
not, ne wauered at the promyſe of God, we ſe
manefeſtly that the promyſe is the prope obiect
or matter wherupon fayethe worketh, Chriſte is
the perſon for whom the promyſe was made ac-
cordynge to this ſayinge. In thy ſede al nacions
Ge. xii. a ſhall be bleſſed. This ſede was Chriſt as wyt-
Gal. iii. c neſſeth Paule. Nowe of the effect and workinge
of fayth whyche is that it iuſtifyeth, we be certe-
fyed by Paule, who concludeth ſayinge, Arbi-
tramur igitur fide iuſtificari hominem abſque
operibus legis, ỹ is to ſay. Therefore we iudge
that a manne is iuſtyfyed by fayethe without the
Ro. v. a. workes of the lawe. Item, in the. v. Chapter he
ſayeth. Becauſe therefore we are iuſtyfyed
by fayethe, we are at peace wyth GOD,
throughe

throughe our Lorde Jesu Christe, by whome we haue a bringynge in throughe fayethe vnto thys grace wherein we stande. I added (before God) because I wolde separate the ciuyll iustice from the iustice of the gospell. Also I added (by acceptaunce) that is to saye: by imputacion, or imputatiue lye, because I wolde take away the opinion of oure owne merite or workes. For not accordinge to oure merite or workes fayth iustifieth, but accordinge to grace by acceptaūce or imputacion, for as Paule sayeth. To hym that worcketh is the rewarde not rekened of fauoure but of ductye, but to hym that woorcketh not but beleueth on hym that iustifieth the vngodly, is his fayth counted for ryghteousnes. By these wordes the apostle putteth as contraryes together, merite and imputacion. Also in the example of Abraham the scripture sayeth: Abraham beleued God and it was counted vnto him for righteousnes. Also Dauid in his Psal. sayeth. Blessed is the man to whome God shall not impute sinne. Truelye we haue here an example in Abrahā of a sure and vndoubted faith, whiche is the father of them that beleue, that by the exāple of him we might be iustified by fayth.

We be iustified by, imputacion or gods acceptaūce

Ro. iiii a

Ge. xv. b
Ro. iiii.

pſ. xxxi a

¶ The causes of fayth be the holye ghooste and the worde. For the holye ghoste by a meane that is generall and appoynted of GOD, moueth the heartes, neither doeth he geue fayth but by the worde, accordynge to the sayinge of Paule. Fayethe is of hearinge, and hearinge by ꝑ word of God. Furthermore the cause also of fayth is, the holy gost, for fayth is his gifte, as affirmeth S. Paul. Also repentaunce in maner is a cause of fayth, or at the leest a great occasion.

The causes of fayth.

Ro. x. d.

i. co. xii a

For by repentaunce the synne is knowen, now the knowledge of synne doeth minister an occasion to haste vnto Christe, whiche so soone as he is caughte by fayethe forgeueth synnes, but because repentaunce is a parte of the worde or gospel, therefore this cause is comprised vnder the worde, neyther shal we nede to seuer it frome the worde.

Partes. ¶ Fayth of whiche we speake here is not clouen into partes: For it is one certayne moeion of mynde haunge a stedfaste eye vpon the promysses of Christe and assentynge to him, but forasmuche as the scripture discerneth the true and ydueiye fayethe frome the fayned and deed fayethe, therefore fayethe maye be after a maner deuyded into the true fayethe and fayned fayethe, not the fayth whiche is true and iustifieth cannt be fayned or deed, but that we myghte knowe that the deed and fayned faith is vnprofitable vnto iustification and differeth nothinge in dede frō an opinion. The true fayth from the fayned is discerned of Paul, the quicke and leuinge fayth is deuided frome the deed and vneffectual fayth of S. James in his Epistle. But as touchinge to that diuision of fayth which the scole men vnto this day haue folowed I wyl speake herafter.

1.tim.1.b

Iac.ii.d

The effectes or woorkes of fayethe.

¶ One of the principall effectes of faith is iustification of which al the rest depende and procede. This effecte is confirmed by manye places of scripture and also by sondry exemples, as by the textes of Paule before remembred where he sayeth. We iudge therefore ỹ man is iustifyed by fayth. Item Iustified therfore by fayth we are at peace wyth god. &c. Also the prophet Habacuc sayth: The ryghtous man shall lyue by fayth.

Ro.iii.d
Ro.v.a.
Iba.ii.a
Ga.iii.d

Item

Item to the Galathians Paule writeth. The lawe was oure scholemaister vnto Christ that we might be iustifyed by faith. Examples proouynge the same be these, Abraham beleued god and it was coūted vnto hym for righteousnes, Christ sayde to the synful woman. Thy fayethe hathe saued thee. Also to the blynde man he sayde, loke vp thy fayth hath saued the. gen.xv b rom. 4.a mat.ix.c mat.xx.b

¶ Also these effectes be of faythe. To make the conscience quyete, accordynge to the testimony of Paule, Justifyed therfore by fayethe we are at peace wyth God throughe oure Lorde Jesu Christ. To ascertayne vs that we please God, for wyth oute fayethe it is impossyble to please God. To make vs certayne of gods promyse. To make vs sure of euerlastynge lyfe. For he that beleueth in the sonne hathe lyfe euerlastynge. To be a meane whereby hertes be purified. To make vs the sonnes of GOD. For ye be all the sonnes of GOD (sayeth Paule) by the fayethe whyche is in Christ Jesu. To make that oure synnes be not imputed vnto vs, accordynge to the psalme, blessed is the manne to whome God shall not accompte synne. To saue the beleuers that they be not ashamed, accordynge to the scrypture: whoso euer beleueth in hym shall not be ashamed. To gendre in vs a callynge vpon Christ. For howe (sayeth the apostle) shal they call on hym whome they beleue not. To woorke in vs hope and loue towardes GOD accordynge to the woordes of the prophete, let them hope in thee, whyche haue knowen thy name. etc. But the knowledge of god is onely by faith. To bynge to passe that all thynges maye be rom.v.a Joh.iii c act.xv.b Gal.3.b psal.31.a Esa.28 b Ro.x.c. Rom.c. mar.xi.c

be possible vnto vs as Christe him selfe recordeth sayinge. Haue confidence in God, verely I saye vnto you, whosoeuer shall saye vnto this mountayne take awaye thy selfe and caste thy selfe into the Sea, and shall not wauer in his hearte but shall beleue those thynges, whiche he sayeth shal come to passe, whatsoeuer he sayeth shall be done to him. Thus the
i.reg.17. sayth of Ezechias got a righte goodlye victorye against the Assirians. By sayth Dauid aduentured vpon Goliah and slewe hym. By sayth the children of Israell beleued God, and Pharao was drowned in the sea. To worcke in the sayth
Ro.x.b full confession. To worcke true geuynge of thankes to God, when we be ascertayned by sayethe that God is mercyfull vnto vs, and that oure worckes doe please him, the effectes also of faith be all good worckes, as fruites of charite, whiche that they please God, oure sayth assureth vs after it knoweth that God is mercyful. And these effectes be called testimonies of sayth by whiche the beleuers are knowen that the worde is not the cause of sayth. But that there maye be a difference betwene the true worckers that worcke by sayethe and hypocrites, whiche pretende the
Contrarye. same faynedly, we oughte to iudge by the worde whiche declareth eyther of them. A hepe of good worckes as fruites or effectes of sayethe, the apostle rekeneth vp, Ro.xii. and Gala.v.

¶ Contraries to sayethe be these: To graunte that sayth is onelye a knowledge of the historye of Christe, howe he was conceyued, borne, crucified, and died. To say scripture requireth sayth, that is a qualite in vs, and not that it cõsidereth onelye the promyses of Christe.

To

To saye the wicked haue all one fayth with the godly, whiche errour is no erroure of fayth after the scolemen, be but a knowledge of the history of Christ. To affirme that faith is a principle or cause, bryngynge with it other vertues for whiche vertues we be pronounced ryghteous. To deuyde fayth with the scolemen into fayth formed, acquired and infunded, so that the wicked gentyles haue formed fayth although they lacke the workes of charite, and that the infunded fayth doeth not iustifie, onlesse it be formed with charite. So at last that the acquired fayth suffiseth to iustification. To graunte that the cause of fayth is oure loue, whiche errour commeth of that the causes of faythe be not knowen whiche be the holye ghost, the worde and repentaunce. To holde with the Anabaptistes onelye the holye ghooste, contrarye to Paules saying. Fayth is of hearynge, hearynge by the worde of God. To saye with the Hebionites, that the faythe in persecution oughte to be denied and kepte in the hearte. To saye faythe is but an opinion whiche dare not approche to God by calynge vpon, or whiche wauereth. To denye that faythe maye be encreased, contrarye to the parable of the mustarde sede, and many other examples of scripture. To cal that a true fayth whiche good workes do not folowe as witnesses of the same. To saye fayth iustifieth not alone, but by the helpe of workes, or that fayth principally, and the workes secondarilye doe iustifie. Thys erroure is sufficientlye shaken and confuted by the wordes of Paule, which be, without workes freire. To holde ỳ fayth pertayne to the knowledge of Christ, & the workes of charite to iustification.

scolemen

the scolemen deuide faith into fai hformatã ac qualitã, and infusam.

Anabaptistes.

Hebtonites.

fication. To saye fayth can not iustifie, because fayth is in the vnderstandinge, and iustice in the will. The solucion of thys erroure hangeth of the manyfolde signification of thys woorde fayth, whiche taken onelye for a knoweledge is a qualite: But when it is taken for an assent of the promyse of Christe, so it is not a qualite, but a relacion. To graunt that oure good workes be accepted of God of them selues, and not for faythes sake.

¶ Of these treatyse of fayth, taken forth of the fathers, and approued by doctours, which confirme the aforesayde doctrine of fayth.

¶ The diffinicion.

Aug. de predesti. factorũ.

FAyth, sayeth S. Augustine, is to thinke with an assente suche thinges as perteyne to the christen religion. Here thou seest that vnto fayth not onely the knowledge of the histore is required, but an assent. Now to ꝑ christẽ religiõ perteyne chiefelye the promyses of Christ, whiche beleued make the christẽ religion. The same S. August. also sayeth: what is fayth but to beleue that thou seest not? But the promyses of Christ be such thinges as be not sene but conceyued by fayth. Also in his boke de fide ad Petrum. Fayth sayth he, is the beginning of mans salvacion without which no man can come to ꝯ nũbre of ꝯ children of God wout which also al ꝯ labour of mã is vayne. Lo this place openly testifieth of what fayth Austyn speaketh, of that no doubt, which maketh vs the children of God. and

Aug. super Joannem.

that

that is, which cōceyueth ẏ promyses of Christ, & is assured to please God for Christ. If Austyn had ment only of a knowledge it should folowe ẏ all suche were forthwith the children of God as know the history of Christ although they be led with no inwarde mocion of mynde.

¶ The effectes of fayth by doctours.

Aug. where a stedfast faythe is not there can be no righteousnes. For the righteous lyueth by faythe. Also he sayeth. There is no ryches, no treasure, no substaunce of this worlde greater, then is the catholique fayth, whiche saueth synful men, lightneth the blynde. &c. Augque sti. xxiiii

Also in his boke de natura et gracia, he sayeth. If Christ died not frelye, Ergo all mākinde can not be iustified and redemed from the most iust yre of God. Also in another place, faith is ẏ fyrst thinge that maketh ẏ soule subiecte to God, afterwarde it geueth preceptes of liuinge, whiche kepte, our hope is confirmed, charite norished, & that thinge beginneth to shyne, whiche before was only beleued.

¶ S. Ambrose, O fayth more plenteous & riche then al treasures, more stronge, more sauinge then all Phisicions. ¶ Chrisostome also sayeth. Fayth is a lampe, for as a lampe lyghtneth the house, so fayth the soule. Ambros. de virginitate. Chrisost super Math.

¶ Causes of fayth by the fathers.

The scolemē make charite ẏ cause of fayth, but the doctours & fathers of ẏ church be against it. For s. Austin writeth w̄ opē wordes, ẏ faith must go before charitie. Also Gregory sayeth: Onles faith be first had, we can in no wise atteyne to ẏ spiritual loue, for charite goeth not before faith, but fayth before charite. Aug. de agone. capi. i. Gregory vpō Ezechiel.

No

No man can loue the thynge that he beleueth not, lykewyse as he can not hope.

The parties of fayth by doctours.

¶ The mooste auncyent fathers be all agreed that fayth is one certayn mocyon whych loketh vpon the promyses of Chryste and assenteth to the same. It is but a dreame and a thynge forged of scolemen to deuyde fayth in fidem formatam infusam et acquisitam, wyth theyr wycked opynyõs whych they haue added to ỹ same.

Of iustyfycacyon. Capy. xxiij.

IUstificacyon is a fre imputacyon of remyssyon of synnes in Chryste whyche is purchased by fayth to the possessynge or receyuynge of euerlastynge lyfe.

Proofe of thys dyfynicion.

¶ The fyrste parte of the dyffynycyon is certayne and proued by the thyrd and fourth chapter to the Romanes, where the apostle sayth: But nowe wythout the lawe the ryght wysnes of God is manyfest. Item they be iustyfyed freely by hys grace. &c. The inheritaunce is therfore gyuen by fayth that it maye be of grace. Item a rewarde is not imputed of fauour but of dutye. &c. Ephesyans. ii. ye be saued by grace thorowghe fayth. Nowe the imputacyon is fre bycause it is accompted of fauour and not of dutye, lyke as Dauid declareth the blessednes of man, vnto whome God ascrybeth ryghtousnes wythout dedes. The addycyon of remyssyon of synnes declareth what is ment by iustyfycacyon, that is to wyt remyssyon of synnes. Nowe Chryst is the person for whome such as beleue are released of theyr sinnes. Faith is the meane where by to purchase iustificacyon or forgyuenes of synnes bycause fayth the agreeth to the promyses of Chryste accordynge to Paules

Ro. iiii.

Ro. iii.

sayeng,

sayng, we iudge therfore that a man is iustyfyed by fayth. Euerlastynge lyfe is a thynge incydent to iustyfycacyon whyche necessarylye folowerth the iustyfyed accordynge to thys texte. He that beleuerth on hym hath euerlastynge lyfe. Also thys. As thou hast gyuen hym power of euerye fleshe, that vnto so manye as thou hast gyuen hym he maye gyue euerlastynge lyfe. John. xvii. a.

¶ The causes of iustyfycacyon be, the free allowaunce imputacyon through the mercye and fauour of God, and fayth the obteyner of mercy. These causes are very farre sene and beholden in the example of Abraham that was iustyfyed vnto whome forasmuche as he gaue credit to the mercye, rygh tousnes was accompted. Causes Ro. iiii.

These causes thapostle layeth as contraries agaynst duty, rewards and meryte, which thynges the scholemen deeme to be the causes of iustyfycacyon. Agaynste whome and agaynste theyr predecessours the Pelagyans, Saynte Augustyne dysputeth very sharplye, prouynge wyth manye argumentes that grace is not gyuen for our meryttes. Doubtles fayth is the cause of iustyfycacyon, not bycause it is a qualyte or worke in vs, but bycause it receyueth the mercy promysed in Chryste. August. de natura et gratia.

¶ Iustyfycacyon wherof we treat here, is not deuided in to partes. For we speake here of iustyfycacyon that is of valour before God, and that standeth in remyssyon of synnes in the consyvence. The iustyce of the lawe apperteyneth to an other place, whyche only serued in the policy of Moyses. Also the iustice of reason perteyneth not to thys place whyche is wrought of reason by the fulfyllynge of honest workes. No parties of Justification.

Effectes or workes of iustificacion.

¶ The proper effectes of iustificacion be remission of sinnes, for herevnto we be iustified, that we myght receyue remyssion of synnes. Also tranquillitye or peace of conscience bycause of the release of sinnes. For beinge iustifyed by fayth, we are at peace with God. Also to be sure we please God, and that we be the chyldren of God. To knowe that the holye ghoste is gyuen vs. To knowe we haue and shall haue euerlastinge lyfe. To be certeynly perswaded that God regardeth vs. These and semblable effectes or workes of iustificacyon appere openly in the Romains. For yf we haue peace when we be iustifyed by fayth throughe oure Lorde Jesus Christ, we can not be but certeynly perswaded that we haue God our mercyful and good Lord, that we please God, that we be the sonnes of God, that God careth for vs, not onely in tyme of welth but also in our very trouble and affliccyon. And therfore it foloweth in the same chapyter, we reioyse in hope of the glorye of God. Neyther do we so onelye, but also we glorye in tribulacyon. For we knowe that trybulacyon bringeth pacyence, pacience, triall, triall bringeth hope, and hope maketh not ashamed, that is to sare, is not confounded or doubteth, bycause the loue of God is shed abrode in our hertes by the holye ghoste, which is giuen vnto vs &c. Item a litle before, but God setteth forth his loue that he hath to vs forasmuch as while we were yet sinners Christ dyed for vs, much more then now sith we are iustyfyed in his blode, we shall be saued from wrath throughe hym. For yf when we were synners we were made at one with God by the death of his sonne, muche

Ro. v. a.

Ro. v. a.

more

more now when we be made at one shall be preserued by his lyfe. Finally it is nowe the lowest effecte of iustificacion to worke wel. For we be iustified to do good workes, as witnesseth paule to the Ephesians saying: By grace are ye made safe through fayth, and that not of your selfes, for it is the gyfte of GOD and commeth not of workes lest anye man shoulde boste hym selfe. For we be his workmanshyp created in Christ Iesu vnto good workes. Undoubtedly it were very profitable to driue this effect full oft in to the eares of the hearers of gods word, lest they be made ydle and careles, not declaring with anye good workes that they be iustifyed. Truly our good workes please God, bycause they be done of the iustifyed whyche conceyue Christe by fayth, whiche Christe onely reconcileth vs to the father, and causeth that our workes please God. Eph. ii b

¶ Contraryes to iustifycacion be these. To saye wyth the scholemen, iustifycacyon signifyeth in vs a qualitye or vertue, or Infusionem habitus. To saye iustifycacyon is partycular. To saye the causes of iustifycacyon be our merytes, workes, or worthynesse. To saye with the Pelagians, iustifycacion is gyuen of our merites, and of nature. To saye with the scholemen, that men deserue iustificacyon ex merito congruo or condigno. To saye men deserue iustificacyon actu elicito, doing that lyeth in them. That is to say, when reason being sory for the synne, setcheth oute an acte of louynge GOD or worketh well. To defende wyth the scholmen and philosophers the rightousnes of reasō

Contraries to iustificacion.

Meritū congruū et cōdignum.

Scholemen.

Philosophers.

agaynste the ryghteousnes of faythe, and to graunte wyth them that we be recounted righteous before God, for the ryghteousnes of reason. To saye the fathers were iustyfyed by the law of nature, the Jewes by the lawe of Moses, and that we christen men be iustified by the lawe of the gospel. To graunte that the iustifycacion of reason of Moses, and of the gospel, do nothynge differ. To graunt that contricion and charitie, is ynoughe to get iustificacion. To interprete scrypture falsely where it saith we be iustyfyed by faythe, that is as certayne leude persons do interprete by the hole doctryne of the christen religion and so consequētlye by the lawe. To saye that the conscience maye be other wyse pacyfyed then by free iustificacion. To denye free iustificacion by gods imputacion, contrarye to the fourthe chapter of Paule to the Romains. To glory of iustifycacion and neuerthelesse to vtter no good workes. To say iustificacion can stande or endure without the sequele of good woorkes. To denye that the preachynge of iustificacion wythout the fynal effecte of good workes, is rote of all myschiefe.

Ro. v.a

¶ Of Hope. Capi. XXIIII.

Difinicion. Probacion of ẏ definicion. Ro. 8.d.

Hope is a certayne vndoubted awaytynge of the beleued saluaciō which is not sene, throughe pacience in faythe. ¶ By hope sayeth Paul, we be saued, but hope yf it be sene, is not hope, for that a man seeth, why shoulde he hope the same, but yf the thynge whiche we se not, we hope, then

do

do we w̄ patience abyde for it. These wordes of the apostle be a sufficiēt proue of thys diffinicion, by whiche he wyll that suche as haue beleued the saluacion sette forthe in Christe, shoulde not doubte, but certaynelye hoope and abyde as a thynge inuisible with the fleashelye eyes, and that by patience. I added (in faythe) that thou shouldest not thynche that hope canne stande without fayth, for they be thinges annexed, and the one canne not be seuered from the other, in so muche that scripture confoundeth many tymes fayth and hope togeither, as Psalm. lxxvii. the prophet saye h. The chyldren that shall be borne, shall shewe their chyldren that they maye putte in God their hope. I praye you what other thinge here is hope then fayth. Thys alliaunce of fayth and hope is verye wel expressed in the Epistle to the Hebrues, where fayth is defined to be a sure confidence of thynges not hoped for, and a subst aunce of thynges not sene. I added furthermore in ẏ diffinicion these wordes (certayne and vndoubted) to take awaye the opinion of such triflers as thynke that hope may stande with a wauerynge mynde. For lyke as fayth can not be with doubtinge, as clearely appeare by the wordes of Paul, in the example of Abrahame: so lykewise neyther hope can be with doubtinge. For hoping is a sure persuasion that thou shalt receiue those thinges, which thou hast by ẏ worde conceiued, by fayth promised vnto the. Finally vnder the worde of saluation, I cōprise al those thinges whiche be promysed to such as beleue in the worde whether they be spirituall or corporall goodes, as well in thys lyfe, as after thyslyfe: All whiche thynges hoope a- Heb. xi. a

loketh for in faythe certayne and not doubtinge.

The causes of hope.

¶ The causes of hope be the holy gost & faith. The holy gost is cause forasmuche as it is his gyft, and he gendreth it in vs witnessing Paul. Hope is not ashamed, because the loue of God is shed abrode in oure hartes by the holy gost.

Ro. v. a. Ro. 8. d.

Moreouer the holy ghoste is the cause of hope, forasmuche as he helpeth oure hope. For the apostle after he hathe fynyshed the argumente that he maketh of hope oute of the formal cause of saluacion, forthwith he addeth ikewyse also the spirite helpeth oure infyrmytyes. I make faythe the cause of hope, because of the greate affinitie betwene them. Faith beleueth, hope abydeth and wayteth for the thynges beleued, for then we hope that God wyll geue vs suche thynges as he hathe promysed vnto vs by hys woorde when wyth a faythe we conceiue God and knowe that he is mercyfull vnto vs in Christe.

¶ The obiecte or matter whereupon hope worketh, is the promyse of gods mercy in all thynges promysed. The prouokynge cause to hope is the commaundemente of GOD psalmus. iiii. Offre ye a sacrefyce of ryghteousnes, and hope ye in the Lorde. Item Psal. cxlvi. The lorde is verye well pleased wyth suche as feare hym, and in them whiche hope vpon his mercy.

No partes of hope.

¶ There be no partes of hope of whiche we here speake. For it is in a certaine moció or affeccio of mynde, whyche abydeth wyth a sure trust for the thynges promysed by the woorde, yet neuertheless hope hath an eye as wel to ꝑ corporal as to the spirituall promyse, in that we certaynlye hope

hope and beleue that we be the children of God, that GOD will kepe vs in faythe, that he wil kepe all hys promyses, and gyue vs after thys lyfe, lyfe euerlastynge. Also that he will morythe defende and saue vs from all cuyls and perpls.

¶ The effectes of hope chiefly spryngē of the thynges promysed and beleued by faythe. And because faythe, iustificacion and hope be knyte togyther the one to the other, they bozowe dyuers effectes and wozkes eyther of other. Now the promyses be of two sondzy thynges towardes whyche hope also extendeth it selfe, and therefoze also double effectes of hope maye be gathered, some be gathered of the promyse of thynges spirituall, and other some of the promyse of thynges tempozall. Effectes proceadynge of the promysse of spiritual thynges may be these. Certeynlye to hope and be assured that oure synnes be released in Christe. Certeynly to hope that we be the sonnes of GOD. To hope certeynlye that GOD is mercyfull vnto vs. To hope verely that God will preserue vs in faythe, that he will encrease it vnto vs and furnyshe the same wyth spirituall gyftes: wyth sure hope to looke after this lyfe foz lyfe euerlastynge. Therefoze Paule and the reste of the apostles, yea, and Christe hym selfe gonge aboute to comfoxte the godlye parsons agaynste the slaunderers of the crosse vseth none other argumente then that is taken foxth of the hope of the lyfe to come. He that shall continue (sayeth Christe) vntyll the ende shall be saued. Paule lykewyse sayeth, we be saued by hope. Also euerye creature looketh foz

The effectes of hope.

Ro. 8. c.

Phil.iii. delyueraunce . Item to the Philippians he sayeth: Oure conuersacion is in heauen from whence also we loke for a sauioure . To be shorte, godlye parsons can haue no greater solace in all their afflictions then the hope of the lyfe to come . The woorke also and effecte of hope, is to stey the godly parsons that they do not shrynke from the trouthe accordynge to the psalme . He that trusteth in the Lord, as the
Psa.x.a mounte of Sion, shall not be remoued for euer.
Ro. v.d, Item not to make ashamed accordinge to Paules sayinge: hope maketh not ashamed, that is, it suffreth not a man to perysshe, ne the conscience to doubt of the promyse or fauour of god. In tribulacion to lift vp the conscience that it fal not into dyspayre, but rather glorye in the
Ro.v.a. crosse of Christe, accordynge to Paules sayinge, we glorye in the hope of the prayse ẏ shall be geuen of GOD, neyther do we so onely, but also we glorye in trybulacion. To make vs in aduersite caste oure truste vpon the Lorde onely, accordynge to the sayinge of the prophete, vnder the shadowe of thy wynges I shal trust,
psa. lvi, To make men immortall, accordynge to the sayinge of the wyse man, the hope of the holye
Sap.iii. parsons is full of immortalitye. To indow vs with the true feare of God . For they (sayeth the prophete that feare the Lorde, shal truste in him. To be a sure sygne of saluacion. Romanorum.v. By hope we be saued . To make vs
Psal.33. blessed, for blessed is he, sayeth Dauid, whyche trusteth in hym . To make vs feare the malyce of men, psalmus.lv. I shal truste in God, and shal not feare what man do vnto me. Now the effectes of hope proceedynge of the promyse

of

of temporal thinges be these. To hope surely that God wil tendre vs. To hope surelye that God wyl gouerne vs. To hope surely that God wyll defende vs against all euils as wel inwarde as outewarde. Semblable effectes be yet manye in scryptures, & they arise for themoste part of the promises annexed to the first commaundement wherin God promyseth to be oure God.

¶ Contrarres to hope, be these. To saye hope is of thynges presente, againste Paule Romanorum. viii. Hope yf it be sene is not hope. To define wyth Thomas the scholeman, to be a certaine expectacion of the blesse to come, comynge of grace and oure merites, which diffinicion is contrary to it selfe, for yf hope be a sure expectacion, ergo it can not be of oure merytes, for they can neuer make hope to be sure. Also yf it be of grace, then is it not of oure merytes.

Item to saye hope can stande wythoute fayth. To saye hope can stande with doubtynge, agaynste the nature of true faythe, whiche is the cause of hope. To graunte that true and certayne hope is oure owne proper worke. To denye that the proper busynes of hope is vpon the promyse of Gods mercye. To saye wyth Thomas the schole man that hope can not stād wout our merites, & that if ō merites be awaye, it is not hope, but a presūpcion. To say hope is no commāndement of God. This errour maketh men slouthful and negligente in hope.

To saye hope can stande wythoute the true feare of GOD, againste the prophete: They that feare the Lord shall truste in hym. To say that hope iustifyeth, because in scryptures hope and faythe be confounded. I graunte

Cōtraries to hope & heresies Thomas de Aquino

Scole men.

they be confounded, but yet wyth ſuche a dyffe-
rence that faythe remayne as cauſe of hope,
and wherunto the ſcripture imputeth iuſtifi-
cacion, but hope is the effecte, and a thynge
annexed vnto faythe. To ſaye the hope of the
wycked ſhall ones be profytable and auayle-
able vnto them, contrarye to the ſayinge of the
Prou. x wyſe manne. The hope of the wycked ſhall pe-
ryſhe. Alſo in the booke of wyſedome, it is
Sapi. v. wrytten. The hope of the vngodlye is lyke a
dyde thyſtle floure, that is blowen awaye wyth
the winde, it is like thinne ſcome that is ſcatred
abrode wyth the wynde, and lyke the ſmoke
which is dyſperſed here and there wyth winde,
and as the remembraunce of a ſtraunger
that taryeth for a daye, and then departeth, &c.

Of loue towardes God.

Capi. xx vi.

Diffini-
cion. LOue towardes God, is wherby we loue
hym agayne, whyche fyrſte loued vs in
hys ſonne.

probacio
i. Johñ.
iiii. b .. .. ¶ Johñ in his epiſtle alloweth this diffi-
nicion wyth theſe wordes: we loue GOD be-
cauſe he loued vs, and ſent hys ſonne to be a
ſacrifyce for oure ſynnes.

Cauſes. ¶ The cauſe of our loue towardes GOD be
theſe, the holy ghoſte whoſe gift it is, & whyche
moueth the hert to loue God. Item the loue of
God with whyche God loued vs firſte, & alſo
faythe, whyche conceyued and knoweth ꝑ loue
of GOD towardes vs whiche knowen forth-
wyth ſpringeth vp oure loue towardes GOD.

No par-
tes. ¶ This loue is not deuyded in partes, for it
is one certayne mocion or zele towardes God,
whereby GOD is loued for hym ſelfe,

as

as Sayncte Augustine sayeth.

¶ The effectes of this loue be knowen by the seconde commaundement, which treateth of the outwarde worshyppe of God, engendred of oure great zeale charite and loue that we beare towardes God, whiche of it selfe pertayneth to the firste commaundemente, wherein is required also the louynge GOD as an inwarde worshyp. For beside fayth, feare also and loue be referred to the firste commaundement: So then the effectes of loue towardes God be these: To feare GOD, for feare, fayethe and loue, be thynges knyt together, and can not well be plucked one frome another. But thys effecte procedeth onelye of the firste commaundement. The reste that folowe come forth of the seconde commaundement for the most part. Item not to abuse the name of God. Desyrouslye to heare the worde of God. To call on God in necessitie. To aske helpe of GOD. To preache his worde. To confesse hys name. To rendre thankes to God. To obeye God. To worshyppe, to magnifie, to prayse, to glorifye GOD. Also to be a sygne of the knowledge of GOD, accordynge to the sayinge of Iohn: Whosoeuer loueth is borne of GOD, and knoweth GOD. To worcke ꝑ loue of the neyghboure, for he that loueth GOD of his owne accorde also wyll loue his neighbour. To be a signe that we haue faith. For wheresoeuer ꝑ loue of god, the effect is, ther must nedes be also faith ꝑ cause wherfore theses seblable effectes towardes GOD, belōge to such only as beleue, and haue alredye receyued and knowen GOD by fayth, and which already haue felt the mercy & loue of god. Iosue after a log rehersal of the benefites of Gods mercye & loue sterreth

The effectes of worckes of loue.

i. Ioh. 4.

Ios. 23.

Ec.17.b. the people agayne on their behalfe to loue God: So we reade that Dauid with hys whole hearte prayſed and loued hym that had made hym, and therfore he brasteth forth into loue, prayſes and
10.viii.g thankesgeuynge: So also S. Paule, beinge aſſured of the loue of God towarde him, hopeth agayne that he shal baynquiſhe al euils. For he sayeth: in al theſe thinges we oucrcome ſtrongly throughe his helpe that loued vs, for I am ſure, that neither deathe, neither lyfe, neyther Aungels, neyther rule, neither power, neyther thynges preſent, neither thynges to come, neyther heigth, neither loweth, neyther anye other creature, shalbe able to ſeuer vs frome the loue of God, whiche is in Chriſte Jeſus our Lorde.

Contraries to ẏ loue towardes God. Cõtraries to ẏ loue towardes god be theſe. To saye oure loue towardes God goeth before hys loue towarde vs. For ſo ſome men wyl, that we ſhoulde begynne at oure loue, ſo that we by lourynge, myghte agayne be loued of hym. To saye that charite can ſtande withoute fayth or knowledge of God goinge before. To saye oure loue towardes God aryſeth when we begynne to doe well, although as yet we haue not fayth. To deny ẏ holy goſt to be cauſe of our loue towardes God. To saye God oughte to be loued of vs for anye other thyng then for hym ſelfe, ẏ is, for the loue wherwith he firſt loued vs. For aſmuche as the loue of GOD is the cauſe prouokynge vs to loue hym agayne. To graunte that oure loue or charite towardes god iuſtifieth vs, contrarye to ſcripture, whiche aſſigneth iuſtification onelye to faythe, as proper cauſe of the ſame. To saye that in thys worlde we maye haue ſo greate loue towardes GOD, as ſhall

be

be sufficient to be pledged and layed to the iudgemente of GOD for oure synnes. To saye oure loue towardes GOD maye stande wyth distruste or feare, contrarye to the place of John the firste Epistle where he sayeth. Feare is not in loue, but perfyte loue castethe out all feare. For feare hathe vexation, he that feareth not is perfyte in loue. 1. Joh 4 d

Undoubtedlye thys feare maye well be called a scruple feare, because it is not coupled wyth faythe. To saye the loue towardes GOD is the execution of the lawe, and therefore iustifieth. To whiche erroure I aunswere. Albeit loue towardes God is the execution of the law, it foloweth not therefore it is in oure power to fulfyl thys loue in suche sorte that it may satisfie the lawe.

¶ Of loue towardes the neyghbour. ca. xxvi.

LOue towardes the neyghbour is whereby the neyghboure is holpen by the commaundemente of God, and whiche is the fruite, handemayde or allye to faythe, whiche can not be awaye where true faythe is present. Diffinition.

¶ That the neyghbour is to be holpen by Godes commaundement, the verye tables of the tenne commaundementes, proue sufficientlye. And agayne howe greatlye God is pleased with this loue of the neyghboure, of which he hath also geuen commaundement, it may be esteemed by this, ỳ oftentimes in scripture god preferreth it before his owne honour as by hys prophete Esaye Probation. Esay. 1 d

saye he declareth expresly vnto vs saying. Offre
Esay.1.d me no more oblacions, for it is but loste labour,
I abhorre youre incense, &c. Cease from doinge
of cupis and violence, learne to do right, applye
youre selues to equitie, deliuer the oppressed,
helpe the fatherles to hys ryghte, defende the
Esa.58d widdowe. Also the same Prophete: Beholde,
when ye faste youre luste remayneth styll. For
ye doe no lesse violence to youre detters. &c.
Shoulde that be called fastynge, or a daye that
pleaseth the Lorde. Thys fastinge saveth the
Lorde pleaseth not me, tyl the time be ꝑ lose hm
out of bondage that is in thy daunger, tyl thou
breake the othe of wicked bargains, tyll thou let
the oppressed go fre, and take from them al man-
ner of burthens. Dele thy breade to the hongry,
and bringe the poore fatherles home into thy
house, when thou seest the naked, couer hm. &c.
Mat.5d To this accordeth Christe sayinge: Wherefore,
when thou offeresi thy gyfte at the aultare, and
there remembrest that thy brother hathe ought
agaynste thee, leaue there thy offryng before the
aulter, and goe thy ware, be firste made at one
with thy brother, and then come and offre thy
gyfte. Nowe that loue is the fruite, handmayde,
and alley of fayth, it is playne by the mutual and
Ro.14.d workmē necessary cleauyng together with which the cau-
ses and effectes be coupled with in them selues.
or iustici Also because loue pleaseth not God without
aries be fayth which onely causeth our workes to be wel
suche as taken with God, accordinge to Paul, what sor-
wyll be uer is not of fayth is synne. Also it is impos-
iustified sible to please God without fayth. Nowe it is
by their not all one thynge with the christians and ꝙ the
workes. heathens, whose good workes these vnthame fast

workes

worckmen do obiect agaynst vs, for the heathen persons haue worckes of charite without fayth, the christen men with fayth, but howe muche the charite of the christians differe frō charite of the heathens, declareth sufficiently Christ, where he discerneth the loue of the gentyles or infidels frome the loue of the christen beleuers, whyche pleaseth God. For we can not loue accordyng to the example of the heauenly father, that we may be his children and perfecte persons, onlesse we haue faith, whiche getteth Christe, who afterwarde geueth the holy ghoste, he finally maketh (by renuing our heartes and creatyng in them newe mocions) vs apte and mete to performe such loue as pleaseth God, & whiche maketh vs his sōs & perfecte like as he is perfite. Finally ye loue to the presēce of fayth is alwayes required this texte of Paule teacheth. Althoughe I had all faythe so that I coulde moue mountaynes out of their places and yet hadde not charite I were nothinge. Also this of James. Fayth without worckes is deed. Manye exemples also in scripture be set forth which declare charite necessarily to folow fayth. The wyse men come frō the east to Christe they worshyp him. This is a worke of fayth. They open their treasures and offer vnto hym gyftes, golde, frankensence and myrre, thys is a worke of charite or loue. Also after that Peters wyues mother was restored agayne by Christe vnto her health (which thing coulde not be done without fayth) we beganne to minister and to serue Christe and his disciples, whiche thinge procedeth of loue.

Mat. v g

i. cor. 13.

Jac. ii. c

Mat. ii b

mat. 8. b
Mar. i. c
Luc. iiii c

¶ The causes of loue towardes the neyghbour be the holye ghost and fayth.

The

The holy goste, bycause it is his gyfte, for he causeth loue to procede of a pure herte, good
i. cor. xiii conscience, and fayth vnfayned. For of this loue we meane here. Furthermore healinge or saluacyon is the gyfte of the holy ghoste, and therfore also charyte towardes the neyghbour is the gyft of the holye ghoste. For all gyftes be gyuen to the vse and behoue of the neyghbour, whyche by a generall terme charitie comprise-seth. Faythe is cause of loue towardes the neyghbour in that it feleth Chryste who beyng felte and gotten by faythe, gyueth the holye ghoste, he createth in vs newe mocyons of hert mete and apte to exercise the true charitye that pleaseth God. To these two causes may be added also the loue that we beare to God. For he that loueth God, can not but loue his neybour:
Joh. xiii Also a prouokynge cause to the loue of the
i. Joh. i. neyghboure, is that we know the it to be commaundement of God accordinge to the saying of Chryst: I gyue vnto you a newe commaundement that ye loue togyther. Also his disciple John testifyeth the same saying: this is hys commaundement that we beleue on his sonne Jesus Chryste, and loue one an other as he gaue commaundement. Sayncte Augustyne vpon the sayde place of Christe. I gyue you a newe commaundement, writeth thus. He that loueth God, can not despise the commaunde-
Greg. lib. vii. moral. ment that he shoulde loue his neyghbour. Also Gregory writeth: bycause therbe. ii. commaundementes of charite, the one of God, the other of the neyghbour, by the loue of God is gendred the loue of the neybour, and by the loue of the neyghbour is nourished the loue of God.

And

And he that regardeth not to loue God, the same can not perfitly loue his neyghbour. The formall cause of lounge the neyghbour is set forth vnto vs by Christe, where he willeth vs to declare the workes of charite vpon our neyghbour, without any respect of the circumstances, as of the tyme, person, place, and such like, according to the exemple of the heuenly father, whiche maketh his sonne to aryse on the euill, and on the good, that is to saye, whiche indifferentlye distrayseth his benefytes vpon all, neyther loketh he for kindnes on theyr behalfes to whom he do good vnto. This cause of the true loue is also expressed by Paule where he sayth that thende of the commaundement is loue that cōmeth of a pure heart, of a good conscience and of fayth vnfayned. Mat. v. Lu. vi. i. Ti. i.

¶ One single thinge is this loue that we now treat of, euen a zele toward the neyghbour comming of a pure hert, with a testimony or declaracyon of outward workes. Agaynst this, scripture setteth feyned loue forbydden to the godly, whiche is done without fayth and stryuinge of holy ghoste and appropriate to dissemblers or hypocrites, which thoughe it outwardly glistereth with glorious workes, yet without fayth it pleaseth not god. Parties.

¶ In hope of theffectes hereof reciteth Paule i. Corinthi. xiii. and Roma. xii. that is to were these: To be patient, lounge, not enuyous, not foule mouthed, not hault, not presumptuous, not sekynge hys owne, not redye to anger, not thinking euill, not reioysinge in wickednes, but ioying in the trouth, bearing all thinges, beleuing al thiges, hopig al thiges. Ite to edify Effectes or offices of this charite.

and profit the neyghbour.i.Cozin.viii.To rule all giftes.i.Cozin.xii. Nowe forthe of the.xii. Chapiter to the Romayns be taken these wozkes.| To preuent one an other in gruing honour.To help the necessites of the Godly. To be redy to harbour.To speake well of persecuters.To ioye with them that ioye. To wepe with them that wepe.To laye downe the hault mynde. To make him selfe egall with them of the lower sorte.Not to reacquite euil for euil. These effectes & semblable may be generally cõprised vnder the text of Paul.Charite wozketh not euill.To the foresayde wozkes, these also maye be added.To accomplysh the law of christ, I meane of louinge the neyghbour.To couer a multitude of sinnes.i.Peter.iiii.To be a token of light receyued. For he that sayth he is in lyghte(sayth Saynt John)and hateth his brother,is yet darkenes.but he that loueth his brother continueth in light.To be a witnes of the true fayth.For charite as effect witnesseth of faith the true cause.To be a signe of iustificatiõ receiued.For to this purpose we be iustified that we shold do good wozkes, vnder whiche be cõprysed also ỹ wozkes of charite. Of this effect speaketh Ja.where he saith. Cã his faith saue him?as who shold say, iustificacio can not stãd ne endure where ỹ effectes of fayth be lackinge. ¶Nowe all these sayde effectes of charite must be directed to the forme aforesayde, of whiche I spake in the causes of charite, that is to wete, to exercise them accordinge to the rempte of the heuenly father not only vpon the christen persons (whyche neuertheles ought chiefly to be done accordig to Paule whiche sayth: while we haue time let vs wozke good towardes all men.

Rom.x.
Ga.vi,a
i.Joh.ii
Ja.ii.c.
Ja.ii,c.

but in especial towardes thē which are of ye hou
shold of faith) but rather indifferētly vpō good & Gala.vi.
euill, wout al maner respect. The world because
it exerciseth not ye workes of charite & loue, ac-
cordig to ye exāple of ye heuēly father, therefore it
neuer loueth truely, so ye ye loue of it can please Contra
God. Cōtraries to charite towardes the neigh- ryes.
bour be these. To graūt ye loue of the neighbour
is not a gift of ye holy gost. To say faith sprigeth
of charite, & not charite of faithe. To say ye true
loue of ye neighbour may stāde wout fayth. To
saye loue of ye neybour pleaseth god wout fayth.
To hold ye the workes of charite which good mē
do differ nothig frō the workes of charite which
ye euil mē & hipocrites do. I answer. They differ
nothig as pertainig to ye outward sight, but as
perteyning to the causes of whiche ye workes of
either procede, they do not a litle diffre also in ye
acceptāce of God, in ye god aloweth ye one, & disa
loweth ye other. To say ye ye true loue of ye neygh-
bour which procedeth of a pure hert, good con-
sciēce & faith vnfayned, is our owne worke. To
hold, ye the loue of the neighbour springeth not so
greatly of faith as of a cōtinual vse & customa-
blenes like as ye other vertues do, as by oftētym-
mes doing iustly we be made iust persōs, wo oftē
doig wel we be made good. So wo oftē louig, we
get vs an habite or hauoure of loue. This er-
rour in thiges ciuil is to be borne, but in ye cha-
rite or loue of ye neighbour it is a mischeuous
erroure, forasmuch as it vtterly ouerwhelmeth
the causes of loue towardes the neyghbour.
To saye a respect is to be had of the circumstā-
ces, as of the places, parsons, tyme & so forth,
and that thou se vpon whome thou extēdest thy

charite, whether vpon thy frendes or enemyes, Christens or not Christens. This errour is contrarye to the forme of loue towardes the neyghbour, whiche oughte to be directed accordyng to ꝑ example of the heauenly father, as before is sayde. They be heathen sayinges that bydde vs haue discretion and respecte in the exercyse of charitable woorckes. Item to saye charite is a gyfte of nature, and is therefore in our powers to exercyse a perfecte loue and charite. To whyche errour I make thys answere. Albeit it be the lawe of nature to loue thy neyghboure, yet it foloweth not that the perfecte and full execution of the same is in our powers nowe after the fall of Adam. For who dare at thys daye glorye that suche charite is in vs as procedeth of a pure hearte, good conscience, and fayth vnfayned. Item to say that charite towardes the neighboure is perfecte, so that the outwarde dedes be presente, although pure affections and consentinge to the outwarde dedes be not there. This errour is agaynste the forme of charite ꝑ S. Paul prescribeth where he sayeth, that charyte or loue is the ende of the commaundemente commynge of a pure Hearte, of a good conscience and of faith vnfayned.

mat. v. g
Luc. vi c
ii. Ti. i b

To holde that charite or loue towardes the neighboure doe iustifie, because Paule calleth it the ende of the commaundemente. Thys errour is soone aunswered, for I graunte that Charite is the ende of the commaundemente, of wl. che thynges no manne doubteth. But the controuersye and question at thys dayes is, whether that charyte whyche is the ende of the commaundemente be in oure powers so that

i. Ti. i. b

we

we can execute the same perfectlye that is, of a pure hert, good conscience and vnfained faith, whiche perfecte execution of the law of charitie, forasmuch as it is not in our powers, as euery mans conscience can beare witnesse, surely our charitie can not iustifye, which neuerthes shuld in dede iustifye vs yf we were hable trulye and perfectly to accomplysh and perfourme the same. And therfore Christ because he perfourmed it of a pure heart good cōscience and fayth vnfeined dyd satisfye the lawe concernynge charitie euen to ryghteousnes. Moreouer these reasons ensuynge do proue that the charytie of the neighboure iustifieth not.

Reasōs ꝓ charite iustifieth not.

Charite is the effecte of faithe, Ergo it can not runne before the cause. Therefore faythe iustifyeth, and not charitye. i.

¶ The obiecte of faithe, that is to say, the matter whereupon faythe worketh, is the mercye or grace promysed, but the obiecte of charitye is the neyghboure. Ergo charitie because of the contrarye obiectes can not iustifye. ii.

¶ Sainct Paule where as in the epistle to the Romains and also to the Corinthians he reckeneth vp in a maner all the effectes of charite, yet maketh he no mencion of iustificacion, whyche the papystes appoynete vnto charite as her proper effectes, Ergo. &c. iii.

¶ The propre ende of the workes of charity is that good men by them shoulde declare to the worlde that they be iustified, and for ꝑ frāke and free iustificatiō shoulde agayne on theyr behalfe shewe them selues louynge and thankefull, Ergo the ende of charytye can not be iustyfycacion. iiii.

¶ It is also contrary to this doctryne: To maynteyne that the true faithe can stande or endure wythonte charitye, whyche errour is very strongly impugned of Iohn in hys Epystle.

1. Iohn. 2.a.b. To saye the loue of the neyghboure dothe iustifye lesse principallye, and faythe more principallye,

Of good workes. Cap. XXVII.

Diffinition. GOod woorkes whiche God hathe commaunded in the decalogie or .x. commaundementes, conteynynge the true worshippynge of God, set forthe to glorifye God, and spreade hys glorye abrode, and that by them such as beleue not, myghte be allured to receyue the worde and prayse God.

Proofe of this diffinition. ¶ That good woorkes be onely the preceptes of the decalogye or tenne commaundementes, no manne canne denye, as well because the decalogye is the ordinaunce of GOD, as because vnto it all good woorkes whyche please GOD may be reduced. And forasmuche as there be of the decalogye two tables, the fyrste teachynge what we owe properly to God, the seconde what to our neighboure, therefore of necessite there be two maner of woorkes, some be spirituall towardes God, and some outwarde and politique towardes the neyghboure, these wythout the spirituall be nothynge worthe, ne pleasaunte to God. For the spirituall commaundementes of the former table, be the causes for whiche the outewarde and ciuyll woorke towardes the neyghboure do please God, accordynge to that of Paule, what soeuer

so euer is not of fayth he is synne, wherefore it agreeth verye euyll to saye as the papistes saye, that onely the cyuyll oz outewarde wozkes be good wozkes sithens the same foz the displeasaunce in the eyes of God be vnacceptable and vnthankefull onles fayth be ioyned thereunto, whyche onely maketh oure wozkes well taken of God. Nowe the preceptes of the decalogye oz ten commaundementes be called good wozkes not because they iustifie, but because they be done of the good, and of suche as be iustifyed, and because God hathe ozdeyned them. Certes the ten commaundementes conteyne the true wozshyp of GOD because they teache aswel the inwarde as the outewarde wozshyppe of GOD, and because they be onely acceptable to God. The preceptes of men in the mater of religion we call not good wozkes because they teache not the true wozshyppe of God: wherefore also the prophet Esay damneth humane ozdinaunces as to be taken foz the true wozshippe of God where he sayeth, This people approcheth vnto me with their mouth and wozshyp me wyth theyr lippes, but theyr heart is far from me, but they wozshyp me in vayne, teching doctrines the commaundementes of men. The reason herof is because mens ozdinaunces be not the true wozshyp of God, whiche neuertheles the ypocrytes helde foz the true wozshyp of God, contrarye to the tables. And foz this false wozshyps sake whiche is appoynted by the commaundementes and wozkes of men euen sithens the beginning of the wozld there haue ben debate betwene the Godly & vngodly persons. This false wozshyp of

Ro.14.b papistes

why the preceptes of ye decalogie be called good wozkes.

Esa.29.b mat.xv.b mar.6.a

Gen.4.b God was the cause why abel was slayne which with faythe offered hys sacrifyces where as Cain dyd hange in the outeward sacrifyce and worke onely. Also all the prophetes for thys false worshyps sake suffered persecution. For they called away the childrē of Israel from mens ordinaunces and from the vntrue worshyppe of God vnto the preceptes of GOD, and vnto his true worshyp. Therefore also at thys daye it is no mervayle though we cannot be allowed ne broked amonges these iustifyers of workes in that we cal them awaye from the vntrue worshyppe of God whyche they set vp of theyr owne authoryte wythoute gods worde.

The answere to an obiection that myght be made. mat. v.b

But leest some of them wolde say that the decalogye or tables of Moses pertayne not to vs christen menne, but that the workes deuysed by bysshops of Rome haue succeded in their place to the true seruyce and worshyppe of God, let them heare what Christe sayeth. Ieame not (sayeth he) to lose the lawe, that is, to teache other workes commaunded in the lawe, or any other worshyp of GOD, but to fulfyl the lawe.

mar.ii.a Also when he was demaunded of a ponge man concernynge good workes necessarye for thobteynynge of euerlastynge lyfe, he aunswered of workes commaunded by the lawe whyche teacheth the true worshyppe of GOD forasmuche as it requyreth faythe, feare, and loue of GOD, as an inwarde and spyrytuall worshyp lyke as God hym selfe is a spirite.

The effectes of good workes be euerywhere set forthe in the scrypture. Esay sayeth we be the plauntynge of the Lorde, to glorifye God. Also the prophet sayeth: Offre to GOD

the

the sacrifyce of prayse and call on me and thou shalte glorifye me. Also the apostle Peter sayeth, Derely beloued I beseche you as straungers and pylgrims abstayne from fleshly lustes whyche fyghte agaynste the soule, and se ye haue honest conuersacion amonges the heathen that they whyche backbyte you as euyll doers, maye se youre good woꝛkes and prayse GOD in the daye of vysytacion. Fynallye, Chriſte sayeth, so let youre lyghte shyne before menne, that they maye se youre good woꝛkes, and glorifye youre father whiche is in heuens. Psa.xl.c i.pet.ii.c mat.v.b

¶ The causes of good woꝛkes be the holy goſt and faythe. To these maye be added also ỹ loue towardes God. For he that wyth faythe knoweth and loueth GOD wythoute doubte also wyl feare God, wyll magnyfye hys name, wyll gladlye heare and learne his woꝛde, wyll loue hys neyghboure, and in hys nede helpe hym. Causes of good woꝛkes.

¶ The holye ghoſte is cauſe of good woꝛkes forasmuch as he moueth ỹ hertes to good woꝛkes, and gendereth in them newe mocions conueniente to the doynge of good woꝛkes that pleaſe God. Faythe is the cauſe of good woꝛkes, becauſe before faythe oure woꝛkes be not well taken of God. For faythe getteth vnto it Chriſt for whoſe onely ſake oure woꝛkes do pleaſe God. And Chriſt thus gotten by faythe geueth the holy goſt the renewer of our hertes to make oure woꝛkes accepted of God: for this cauſe good woꝛkes be called of Paule the woꝛkes of the ſpyryte. Gal.ii.c

¶ Melanchton in hys common places reher- gal.v.cd

Innitatorious or prouokynge.

seth.iiii.prouoking causes to good workes. Necessite, because sayth ought to encrease in vs with continual exercises in prayer,in repentances,in tribulacions. Dignitie,because our good workes although they haue muche imperfection in thē yet they pertayne to the glorye of God, and therfore in scripture they be called sacrifices of prayse. Authoritye,because ỹ holy goost is the authoure and worker of them, and whose gyfte they be,with which also he adourneth ỹ churche, to thyntente the glorye of GOD myght be the further spreade abroade and knowen. Rewardes,because vnto good workes in the godlye parsons aswel spirituall as corporall rewardes be set forthe and promysed.

The formal causes of good workes. Wath. v Luc, vi. partes of good workes.

The formall cause of good workes is fetched forthe of faythe wythout whyche our good workes, neyther canne be trulye done neyther do please GOD. Christe in Mathew prescrybeth a forme of exercysynge good woorkes wyth whyche the neyghboure is holpen, accordynge to the example of the heuenly father, be you mercyful euen as youre father is mercyful.

¶ Accordynge to the diuersitye and sundrines of good workes,some maye be called of the fyrste table, whyche do execute the true worshyppe of God as well inwarde as outewarde,some be of the seconde table whyche do execute outewarde and temporall woorkes towardes the neyghboure. But these can not perfytelye be done, excepte the woorkes of the fyrste table go before.

Effectes

The fynall effectes of good workes, and prynceppall be these.

To

To rayse vp, to exercyse, to confirme fayth, for without the exercise of worckes, fayth can not stande. Hyther pertayne suche places of scripture, as prouoke vs to go forwarde in good worckes, as Paul to the Philippians. Thys I desire, that your loue maye increase moore and moore in knowledge, & in all vnderstandynge. &c. Phil.i.d
Lykewyse to the Collosi. he wryteth. Beynge fruitfull in all good worckes. Item to the Galathians, he sayeth: Let vs not be werry of well doynge. Item neyther horemongers, neyther worshyppers of ymages. &c. shall inherite the kyngdome of GOD. Which places and semblable declared, that fayth can not endure without worckes, wherfore lyke as with euyll worckes fayethe is quenched, so vndoubtedlye wyth good worckes it is styred vp, exercysed, and confirmed. To be a sygne of iustification receyued. Col.i.b. gal.vi.g
For thys purpose we be iustifyed, we should worke well, as testifieth the whole syxth chapiter to the Romayns whe rof the summe is, that nowe sythens we be iustified by fayth, we shuld worcke well. To geue thanckes to good worckes, for the benefites receyued in Christ, for whiche cause also they be called sacrifyces of laude. To styre other to beleue the gospell, and glorifye God. To glorifie God, for as recordeth the Prophet Esay, we be the grafting of the Lorde to glorifie GOD. Item. Psalm. xlix. offre to God a sacrifyce of prayse and call on me, and I shall delyuer the and thou shalte glorifye me. To be testimonies of the true faith, therfore James sayeth: Shewe me thy fayth of thy dedes, and I wyl shew the my fayth by my dedes. i.tim.vi. i.pet.ii. Mat.v. Iac.ii.c

Also Christe sayeth: by their fruite ye shal know them, albeit this texte semeth to goe another waye. To make the sayth quicke and lyuely, for
Iac. ii. c. as Iames sayeth: fayth without woorckes is deed. To be signes in oure conscience that we be imperfyte woorckers, accordynge to the woordes of Christe, when ye haue done altogether,
Luk. 17. yet saye we be vnprofytable seruauntes, that we oughte to doe, we haue done. After these effectes of good woorckes, there be yet other whiche be gathered of the rewardes that be promysed in the scriptures for good woorckes. And for as muche as the rewardes promysed to good woorckes be of two sortes, therfore also the effectes whiche doe aryse of them be of two sortes, some pertayne to spirituall goodes, some to corporall. So some places of scripture promyse to good woorckes euerlastynge lyfe, as the apostle wryteth to the Corinthians, that God wyl yelde
Mat. 6 b theym for their almes, whiche they bestowed, increase of spirituall gyftes. Christe also promysed a sure rewarde to almes, whiche GOD shal
Le. xxvi render openlye. Hyther pertayne the manyfolde promyses in the lawe, annexed to the commaundementes. If ye shall walcke (sayeth the Lorde) in my cōmaundementes, and shall kepe my ordinaunces, and doe theym, I shall gene you rayne in due seasons, that the earth maye bryngе forth her fruite. &c. Wherfore when we be ascertained of the promises of rewardes made to good woorckes, it resteth nowe to see whether the rewardes of good woorckes, doe chaunce by oure desertes or by promyse. Certes, as ferforth as I coulde enserche ỹ holy scrypture, I fynde alway where mēcion is made of rewardes, ỹ it is done

of

of some promyse. Thys woorde merite I neuer fynde added. Also as often as Christe in the newe testament is asked (as in diuers places he is) what is to be done for the receyuynge of euerlastinge lyfe, he referreth theym to the woorkes of the tenne commaundementes, and addeth. Doe thys, and thou shalte lyue, by whiche aunswere, I graunte Christe chalengeth to good woorckes euerlastynge lyfe, but not but to suche as perfitelye doe the same. And because it is not in oure powers perfytlye to fulfyl the woorkes of the law, whereas neuertheless a perfyte obedience is required, therfoore it followeth that we canne not deserue euerlastynge lyfe, onlesse we wyll saye that euerlastynge lyfe chaunceth vnto vs for oure imperfection. Furthermore in scrypture rewarde signifieth one thyng, & merite another thyng. Euerlasting life as rewarde is promysed to good woorckes, as a recompensacion, because it recompenseth the afflictions of the righteous persons as in the reuelacion of Iohn it wytnessed, where he speaketh of lyfe eternall, whyche he calleth a newe heauen, and a newe lyfe, and saieth. And GOD shall wype awaye al teares from their eyes. Also the Prophet Esay. And death shalbe deuoured vtterlye, and God shall wype awaye euerye teare. Item the Apostle Paule calleth euerlastynge lyfe the gyfte of God by Christ Iesu our Lorde. But merite is that whiche chaunceth properlye to a mannes dutye, whiche he maye clayme as hys proper due. Wherfoore eyther let the Papistes denye the place of Paule whiche calleth euerlastynge lyfe the gyfte of GOD, or els lette theym shewe that merite and gyfte be-

Apo. xxi
esa. xxvi

Rom.

tokē

token all one thynge yf they wyll haue their opinion allowed.

Nowe thys effecte whiche they make of good workes commynge by the merytes or deserte they extende it yet further. For they be not content to ascrybe vnto it euerlastynge lyfe, but they assigne also vnto it the rewarde of all thynges, aswell spirituall as corporall euen of proper ductye. And therfore these Papistes, these lolye workemen beleue that by their good woorckes they deserue election to grace, Goddes loue towardes them lyghtenynge to the gospell, fayth, forgeuenes of sinnes, iustification, also the feare of God, hope and loue towardes God and the neyghbour, constauncye, pacyence, and finallye all aswell spirituall as corporall goodes, whiche sayde opinion, for as muche as it is cleane contrarye to the worde of God, & maketh our whole religion to be incertayne, therefore this effecte of good woorckes whiche they make to procede of merytes is dilygentlye to be consydered and debated. For O Lorde who dare be so bolde agaynste the moste cleare and manyfest authorities of scrypture to saye that the election to grace is oure meryte and deserte. Paule teacheth contrarye Romayns. ix. where he maketh the cause of oure election Goddes mercye. Of deserynge of Goddes loue towardes vs, who shall glorye agaynste the Apostle, where he sayeth: GOD setteth furth hys loue towardes vs when we were yet synners, and the enemyes of GOD. Also agaynst the sayinge of John whiche sayeth: We loue hym because he loued vs. Nowe the lyght tenynge vnto the Gospel no honest and pure Christian wyl attribute to merites

He confuteth ye erroure of ye papistes.

Ro. v. b.

1. Joh. 4.

tes of whiche thus speaketh the worde of God: God is faythfull by whome ye be called into the felowshyppe of hys sonne oure Lorde Jesus Christe. Furthermore, fayth, forgeuenes of synnes, iustification, yf these come of our deserte then the Apostle is a lyer, whiche sayeth. Therfore of fayth is the inheritaunce accordynge to fauour, that the promyse myght be sure. Also he sayeth: yf these whiche pertayne to the lawe be heires, the fayth is made voyde, and the promyse is made frustrate. Item to the Ephes. he writeth: By grace, ye be saued through fayth, and not of your selues, for it is the gyfte of God, and procedeth not of woorckes. Feare towardes God, hope, and loue, can not be of our merite, for these together with fayth, remission of synnes, iustification, euerlastynge lyfe, and semblable ought to be sure and certayne sith they pertayne to the inwarde worshyppe of GOD. For albeit hope hath respecte also to the promyse of outwarde thynges yet hope is rather and properlye a sure expectation of health that is beleued, by whyche we hope certaynlye and truste that we be reconcyled to GOD by fayethe. As concernynge loue towardes the neyghboure, constaunce, and pacience in tribulacion, also the rest of vertues, whiche ensue the sayde spirituall goodes togyther also with the outwarde goodes, these yf a manne wyll ascrybe to oure merites and that the good woorckes of the godly persons doe merite and deserue them and also the increase of the same, we wyll not greatlye stryue with them for asmuche as we see that a mittigacion of temporall paynes doe often tymes folowe good woorkes. 1.Cor.i.b Ro.4.c. Eph.i.b

Albeit

Albeit it pleaseth and satisfieth me abundauntlye to saye generallye that rewardes both spirituall and temporall do folowe and ensue good workes of good men, because they be promysed vnto them of God. Truly by this doctryne no wickednes is taught onlesse perchaunce it be counted a wickednes to auaunce the glorye of God, and suppresse our own, neyther shall this doctrine make men slouthfull and negligent to do good workes (as some men thinke) sithens we denye not the rewardes of good workes but saye only that those rewardes procede not of our deserte, but of promyse.

¶ Nowe, these effectes of good workes folowinge procede of rewardes. To haue a plentyfull rewarde in heuen as Math. v. Christe promyseth, yf thou vnderstande here, (accordinge to the common fygure and maner of speakinge) heauen for the kingdome of heauen and so consequently for the congregacion of the true beleuers (as holy wryters be wont to vse for the moste parte this worde heuen) so the sence shall be playne that suche as suffre tribulacion here in erth shall haue manye consolacions, but yf thou vnderstandest heuē for the lyfe to come whyche shalbe a recompence of all affliccion: than the sence and meaninge shal be that suche as suffre tribulacyon in this worlde haue a sure hope of euerlastinge lyfe. For in the. v. chapter of Math. Christe oure sauyour speaketh of the beatitudes and blysses in this lyfe to thintent he wolde shew that the iudgement of the worlde erreth whiche thinketh that the true welth or blysse of lyfe standeth in outwarde pompe and magnyfycence. And euerlastinge life is called a

rewarde

rewarde bycause it recompencech, but not bycause that recompence is proprely due. Item to receyue a reward of God openly, as Chri[illegible] promyseth of almes. Nowe, to receyue a reward of God openlye, is that in the sight of all men the godlye be increased in worldly goods and enriched in this lyfe as well with spiritual as with temporall goodes, and after this lyfe to receyue also othereuerlasting benefites, and all this by promys. To haue annexed vnto it euerlastinge lyfe by promys, that the same maye be sure, for lyfe euerlasting is the gift of God as witnesseth Paule Roma. vi

Mat. vi.

¶ Contraries to good workes be these. To graunt that beside the workes of the .x. commaundementes, and suche as be commaunded in scripture, there be yet other good workes necessarye to the practyse of godlynes. To saye humayne workes inuented of men is a parte of the worshyp of God. To saye humane workes deuised by byshops of Rome be egall to the workes of the .x. commaundementes, vnder like punishmente to be kepte, and lyke hope of rewarde. To graunte that certeyn humane workes are to be preferred before certayne workes of the .x. commaundementes. To saye the cyuylle and outwarde workes whiche be commaunded in the second table of Moses be only good workes. This is the erroure of the scholemen whiche haue despised hyther vnto the workes of the fyrste table or at least haue not sene them. To affirme that the woorkes of the good and of the bad be egall, because they be both blyssed of GOD. This errour is easlye answered. For to the wicked and euyll persons there is

Contraryes to good workes

Good dedes deuysed and made by the bisshoppes of Rome be side goddes word be not good

The errour of scholemē

furious preachers

no promyse made of spiritual thinges. To affirme with certeyn furyous preachers the honest and excellent workes, in the vnfaythful or vngodly persons be the giftes of Sathan where as Sathan of his nature, without doubt, admitteth no honestly, sith he is the disturber, and distroyer of all honesty. Wherfore it is to be thought that honest workes also in the euyll persons be the singuler giftes of God gyuen for the conseruacion and maymenaunce of transquylyty in the worlde. To saye because in the wicked the noble, and honest workes be called the giftes of God, that therfore they please God, and that they shall for the same receyue euerlasting life. The answere herof dependeth of fayth whiche is the cause why good workes please God, and why in tyme commynge euerlastinge lyfe shall ensue such workes by promyse, made to them that worke well, and of fayth. To graūt that Christe in the new testament taught other workes then be mencyoned in the tables of Moses, contrary to his owne sayinge. I am not come to breake the lawe, but to fulfill it. To graunt that Christ hath left power to the bysshop of rome. hope of Rome as to his vycar generall here in erth to appoynt and prescrybe other good workes straūge and diuers from the tables of Moses. To say good workes be in our powers to do them perfectlye, to the mynyshyng of the holy ghost, and of the power of Sathan whiche he hath in lettyng good workes. To saye there is another forme of fulfyllyng good workes of the second table than that which Christ appoynteth by the exēple of his heuenly father, where he sayth.

mat. v. c.

Luc. vi. vii.

Be

Be mercyfull, as youre father whiche is in heuen is mercyfull. To holde that in the executynge of good workes towarde the neyghbour, we ought to haue respect of the cyrcumstaunces as of the place, of the parson, of that tyme. To saye good workes of helping the neyghbour be so necessary, that he whiche can not performe the same, yea also of necessyte, can not be saued, whiche errour thapostle soyleth where he saith. Let euery man do accordynge as he hath purposed in his heart not grudgingly, or of necessite. To hold that good workes deserue of theyr propre duety all goodnes as well spirituall as temporall, whiche errour I haue before in theffectes of good workes debated and confuted. To hold that good workes do therfore deserue euerlastyng lyfe, bycause euyll workes deserue euerlastyng condemnation. To saye good workes iustify. This errour also I haue soluted before in theffectes. Finally, contraryes to good workes, be all euyll workes done agaynst goddes commaundemētes, as not to beleue in God, to doubt of God, not to feare God, not to loue the neyghbour, to commyt aduoutry, theft, murder, and so forth. And these euyll workes haue theyr propre effectes contrarye to theffectes of good workes. For lyke as good workes do styre vp, do exercyse, and confyrme fayth: so on the contrarye parte, euyll workes do let and quenche fayth. They deserue the yre of God, and euerlastynge condemnacyon, as wytnesseth Christe. Go ye cursed in to euerlastynge fyre &c. Also they sklandre ye gospel, & ye glory of God

li.cor.ix

mat.xxv

as wytnesseth Paule, sayinge: The name of
Rom .i. GOD is through you euyll spoken of amonge
the heathen. They deserue induration and to be
made harde so that synnes be punyshed wyth
synnes, and euyll workes, with euyll workes as
Paule to the Rom. declareth. They deserue also
temporal punyshmentes, as the tirannye of the
deuyl, whiche prouoketh vs to al kindes of mis-
chiefe and of erroure.

Of fulfyllynge the lawe. Capitu .xxviii.

Diffinition. THe fulfyllynge of the lawe, is a perfyte satisfaction, whereby the lawe is satisfi-ed both with a consentynge hearte, and also with outwarde workes. But because no manne coulde performe thys, therefore came Christ and accomplished fully the lawe for vs vnto ryghteousnes, endurynge for euer, getynge also the holye ghost that we maye truelye feare God, beleue in God, loue God and oure neighbour, though in great imperfection, which neuertheles God taketh in good part, because of hys Christ the whole and perfyte fulfyller of the lawe in the name of all that beleue.

Probacion of the diffinicion. CIcal the fulfyllynge of the lawe a perfyte satisfaction, whyche standeth in the consente of the mynde, together with the execution of good workes. Nowe, that the lawe requireth a consentynge mynde, the wordes of Paule doe proue, which sayeth that the lawe is spirituall (that is to saye) requireth spirituall thynges. Also Christe throughout the whole fyfth Chapiter of Mathewe, requireth to the fulfyl-

fulfyllynge of the lawe the affections and heart consentynge to the same. Likewyse Paul.i. Timothie.i. requireth to the fulfyllynge of the law charitie of a pure hert, good conscience and faith vnfayned. Nowe, the olde testament euery where requyreth loue of the hole heart, of ye hole minde, and of the hole power. Concernynge the outewarde kepynge of the lawes, there is no doubt. For the fullfyllynge of the lawe, is of two sortes, the one is inwarde, the other outewarde.

¶ That no man can kepe the lawe the place in the actes of the apostles teacheth sufficiently, where Saincte Peter teacheth these wordes, why tempte ye God that ye wyll put a yoke on the dysciples neckes whiche nether oure fathers nor we were able to beare. This is sure yf we had bene able parfytlye to haue kepte the law, Christ neded not to haue come whose offyce (as he hym selfe expresly declareth) was to fulfyll the lawe. But because the beleuers be iustifyed vnto good woorkes (wytnessynge the apostle Ephesians.ii. created to good workes. &c.) therfore Christ geueth the holye ghoste to the beleuers whyche helpeth theyr infyrmites that after a maner they myghte brynge a consentynge herte vnto the lawe, thoughe it be weake and imperfyte, whyche neuerthelesse GOD accepteth and taketh in good parte because of Chryste whyche hathe satysfyed the lawe perfectlye vnto the perfecte ryghteousnes of the same, that is offorce and strengthe before God for euermore according to Paule, saying: which also (meanynge Christe) maketh intercession

Act.15.b

Rom.8.f

sion for vs. Also of the prophete. Thou arte the euerlastynge prieste after the ordre of Melchisedech.

psalmes cix.b

The partes of fulfylling ye lawe.

☞

¶ There be two maners of fulfyllynge the law, the one inwarde the other outewarde whyche two conioyned together do parfytly satysfye the lawe. But there was yet neuer manne whyche parfectly eyther hathe euer conioyned or coulde conioyne these parties besydes Christe, and therefore onely Christe is the perfecte accomplysher of the lawe euen to the full perfeccion, who also vnto vs hathe deserued and purchased the gyft of fulfyllynge the same after a maner, so that we also maye brynge (through Christ and grace of the holy ghoste) to the outewarde fulfyllynge of the lawe a consentynge mynde and maye feare GOD trulye, trulye beleue in God, refrayne oure mynde and hande from slaughter, and suche lyke wyckednes. But yet vnder greate weakenes and imperfection we do these thynges, and therefore oure fulfyllynge can not be pleaded ne layde agaynst goddes yre, neyther is it done of vs to that purpose that we shoulde be iustyfyed by the same, but to thyntente syth we be all readye iustyfyed of Christe the perfecte executoure of the lawe, we myghte declare and shewe by oure fulfyllynge suche as it is, oure kyndnes and loue towardes God for the righteousnes receiued through Christe, as I haue heretofore declared the selfe thynge in the effectes of good workes.

The causes of thaccõplyshmẽt

¶ As concernynge the perfyte fulfyllynge of the lawe, whyche broughte to the hole worlde a rygh teousnes whyche is of force before GOD for euermore: Christe is the cause of fulfyllynge

lynge the lawe, who perfytly hathe satysfyed the lawe, for whyche entente also, he was promysed of the father: as hym selfe testifyeth, saying: I came not to breke or destroy the law, but to fulfull it. and fulfyllynge of ỹ law.

¶ The occasyon that Christe had to fulfyll the lawe towardes vs, was oure infyrmyte and weakenes, by whyche we were not able to satysfye the lawe, the burthen whereof (as Peter in the actes declareth) neyther oure fathers nor we coulde beare, Paule testifyenge the same sayinge: what the lawe coulde not do in that it was weake because of the flesshe, that perfourmed God, and sente hys sonne in the symylytude of synfull flesshe, and by synne, damned synne in the flesh, that the ryghteousnes requyred of the lawe myghte be fulfylled in vs, that is to saye, that by Christe we myghte be rekened to haue satysfyed the lawe. math. v. b. c. Act. xv d Ro. 8. a.

¶ As pertaynynge to oure fulfyllynge, whyche God requireth of the justyfyed, Christ also together wyth the holy ghoste is the cause. For Christ through his parfyt fulfilling of the lawe, meryted and wanne vnto vs the gyfte of the fulfyllynge the same, geuynge vs the holye ghooste to helpe our weakenes in the fulfylling therof, not vnto righteousnes, or that we myght be justifyed thereby, for to that purpose onelye serueth the fulfyllynge of Christe, but for the declaracion of oure louynge and kynde herte towardes God for the ryghteousnes and greate benefytes that we haue receyued of hys handes in Christ. Certaynly this holy gost fashyoneth and createth in vs newe intentes Marke wherfore ỹ gifte of oure fulfyllynge the lawe serueth.

and mocions of mynd, which be conuenient (although in a great imperfection) to the true trustynge in God, to the true louynge of God and of the neyghboure.

The effectes of fulfyllig the lawe.

¶ Forasmuche as the perfyte fulfyllynge of the lawe serueth for righteousnes, and oure imperfyte fulfyllynge serue to declare our kyndnes towarde God for the ryghteousnes receyued in Christ, therfore I thynke it good to set forth. ii. maner of effectes of fulfyllynge the lawe, beynge also of two sortes.

The effectes of Christes perfecte fulfillig. esa. liii. c

¶ The effectes of the perfyte fulfyllynge of the lawe whiche Christe perfourmed for oure iustyfynge before God may be these. To satysfye the lawe wyth a consentynge herte and mynde togegether wyth outewarde workes. This effecte is sufficientlye proued by the prophete Esay where he describeth that innocency, clennes, and holynes of Christ with these wordes, he dyd neuer violence ne vnryghte, neyther hathe there bene anye dyscrytfulnes in hys mouthe. also to perfourme perfyte obedyence, for a perfyte and euerlastynge ryghteousnes accordynge to ỹ said place of Paule. That the lawe coulde not do in that it was weake because of the flesh that perfourmed God. &c. Sundrye effectes also maye be gathered of the commodities whiche we haue by Christes fulfyllynge of ỹ law, as to deliuer vs from the curse of the law, as wytnesseth Paule. To deserue vs a grace to fulfyll after a maner the lawe to the declaration and vttraunce of oure kyndnes in that that Christ hathe fulfylled the same to oure iustyfycacion. To deserue and get vs the holy ghoste whyche helpeth oure weakenes and oure imperfection that we maye truly

Ro. 8. a.

Gal. iii. c

trulye kepe that lawe. But we shall recken vp moe effectes of the parfecte fulfyllinge of Christ in the tytles of abrogacion of the law and of the christen lybertye. Nowe the effectes of oure fulfyllynge whyche Christe hathe purchased for vs and whiche the holye ghost fourmeth and fashioneth in vs be these. To haue a consentynge mynde vnto outewarde workes. To feare God hertely. To beleue God hertely. To brydle the heart and the mynde from slaughter. Not to steale actually, and also to haue a mynde repugnaunte and stryuynge wyth any suche affecciōs of pluckynge awaye from other men their goodes. These and semblable effectes of oure fulfyllynge forasmuche as they be weake and imparfyte, maye not be pleaded for ryghteousnes agaynste God, yet neuerthelesse they please God because of Christ, and be vnto hym moost commendable and thankefull sacryfyces, yea and so they be called in holy scripture. These effectes of oure fulfyllynge the lawe serue to none other ende but to gyue thankes by them for the ryghteousnes whyche Christe hathe purchased vnto vs by hys perfyte fulfyllynge of the lawe, and fynallye to prouoke others by oure fulfyllynge to receyue the ghospell lyke as heretofore I haue declared in the effectes of good workes.

The effectes of our fulfyllynge.

¶ Contraryes to the fulfyllynge of the lawe be these. To saye the fulfyllynge of the lawe is onely an outewarde kepynge of the same.

Cōtraryes or errours.

¶ To saye the fulfyllynge of the lawe for a ryghteousnes before God, is, and hath bene alwayes in mans power. To graunte that thys is made a perfyte fulfyllynge of the lawe for

ryghteousnes before God, yf we do as muche as lyeth in vs. To saye that then the law is parfytlye satysfyed, when at leste oure wyll by anye maner of wyse is added to outewarde woorkes albeit a pure consentynge mynde altogether be not had to the same, to denye that the parfyte fulfyllynge of the lawe whiche is accepted before God for ryghteousnes requyreth not a consentynge and pure herte beside the execution of out warde woorkes. To holde that vnder the old testamente was requyred a pure and consentinge mynde, but in the newe testamente that God gaue place to oure infyrmitye and weakenes, so that now it is ynoughe in the fulfyllinge of the law onely to kepe outwarde woorkes. To saye in the new testament the commaundementes of God chaūged into counsels, and that it pertaineth not vnto all men to satysfye the law with consentynge perfeccions, but only to such as be of more affeccion, and can do the same. This errour is contrary to the woordes of Chryst. Matthew. v. where yet styll in the new testament (which Chryst came to ordayne) he calleth them the leest in the kyngedom of heuē, whych breake one of the leest cōmaundementes, wherfore also throughoute all the hole Chapiter Chryst requyreth pure affections to the fulfyllynge of the lawe, beside the outewarde execucion. Also Chryst commaundeth there that the lawe of God be not destroyed and abrogate for our infyrmitye. It is also an errour to saye that the conscience of menne canne not be saued and kepte from desperacion, oneles, we wyll suffer and permytte the commaundementes of GOD to be turned into counsels

The errour of certaine papistes.

seis and geuen oneiye to menne of moze perfec-
tion to be fulfylled. I answere. It wouide haue
beseined theise preiudicatours of Chriſte (I call
them so which runne before the iudgemente and
sentence of Chriſte, countynge them selues bet-
ter clerkes then he) whyche of preceptes haue
made counseis, that when they sawe that the
perfecte fulfyllynge of the lawe was not in our
power, to haue sent rather oure conscience vnto
Chriſt, who hath fulfylled ꝑ law for vs to the ex-
acte and perfyte righteousnes, so that thus they
myght haue saued the conscience from dispayre.
To denye it was oneiye the office of Chriſte to
fulfyl the lawe vnto perfecte ryghteousnes, con-
trarye to the texte of Mathewe. I am not come
to destroye the lawe, but to fulfyl it. To holde Mat. v.
that the lawe was for thys cause geuen, that it
shoulde be fulfylled of vs to the perfecte Justi-
cye, where as thys honoure was appoynted of
the father vnto Chriſt, as testifye the promyses
geuen of Chriſte longe before the lawe. To saye This er
that Chriſt dyd once satisfie the lawe onely for rours is
all synnes paste, and that we nowe oughte to at this
fulfyll the lawe vnto the perfecte ryghteousnes daimain
to be infused by the same. To argue by the tarned
place of Paule. Collosyans. i. That the fulfyl- of some.
lynge of Chriſte is not perfyte for ryghteous- Coll. i. d
nes, but is made perfecte when oure fulfyllynge
is putte there vnto.

The wordes of the Apostle be theise. Nowe ioye
I in my sufferynges, and fulfyll agayne that
which is behynde of the passions of Chriſt in my
fleash for his bodies sake, whiche is the congre-
gacion. Thys proued not that the passion of
Chriſte was lackynge or imperfecte to our sal-

uacion

nacion, but it signifieth that the passion of Christe and of his membres is al one passion, and that we suffre for his sake, syth we haue professed and are appointed to suffre wt Christ. To denye that the fulfyllynge of the lawe of Christe indureth for euermore for all suche as beleue. To denye that Christe by hys perfecte fulfyllynge of the lawe hath deserued vnto vs the gyfte of fulfyllynge the lawe after a maner, not that it shoulde serue for a ryghteousnes before God, whyche as manye of vs as be iustified haue al readye in Christe, but that it shulde declare vs thankefull for Christes fulfyllynge wherein we haue founde oure perfecte ryghteousnes. To graunte that the fulfyllynge of the lawe in suche as be iustified whiche Christ hath deserued vnto vs can be so perfecte as it maye be sette agaynste Goddes vengeaunce. To denye that our fulfyllyng of the lawe whiche was purchased and deserued by Christ is alwayes full of weakenes and imperfection. To holde that our fulfyllyng of the lawe purchased vnto vs by Christe doeth therefore please God because we doe performe it and not rather because it proceedeth of fayth in Christe. To denye that our fulfyllynge displeaseth God yf the same be done without fayth. To denye that our fulfyllyng of the lawe is done for any other ende then that we shoulde declare and exhibite thankfulnes and gratuitte towardes God for the righteousnes receyued in Christe.

¶ Of the abrogacion of the lawe. Capitu. xxix.

Through

THrough the whole scrypture in myne opinion there is no harder place then is thys place or tytle of abrogacion of the lawe, not onelye because of it selfe it is harde but because (onelesse it be well vnderstande) it is the fountayne and grounde of al erroure, and a very pestiferous occasion of the carnall lyberty. Horrible example herof we haue had lately in experience in our dayes in Montanus Piperius and diuers other seditious preachers goyng aboute and studyenge partely to bryng vs backe agayne vnder Moses, and partelye to breake and cutte asunder al lawes, as well Goddes as mens vnder the pretence of abrogacion. And because I truste easely vnder thys breefe forme of doctrine, to declare and open the whole difficultye concernynge abrogacion of the lawe, therfore I thoughte good nexte vnto the place of fulfyllynge of the lawe, whiche of it selfe also sufficientlye declareth the vse of abrogacion to putte to thys place of abrogacion of the lawe, to the intent that here by a seuerall treatye it myghte moore clearely appeare, whiche done, I will adde also an other tytle of Christen lyberty, whiche thre tytles treate in maner al one thyng. For they be causes and effectes together among them selues as forthwith shall appeare.

¶ Abrogacion of the lawe therfore is a disannullynge as abolishment or extinguishment of the curse of the lawe made by Christe, so that nowe all suche as beleue in Christe be enfraunched and ryddе from the power of the lawe, accusynge continually the conscience and dampnyng it before GOD for the imperfyte obedience. The diffinicion of abrogacion.

¶ Probacions

Probacions of the diffinicion.

Gal.3.c ¶ Christ, sayeth Paule, hathe reduced vs from the curse of the lawe whyle he was made for vs accursed. For it is wrytten cursed is euery one that hangeth on tree, that the blessynge of Abraham myght come on the Gentyles throughe Jesus Christe. &c. Christe is the personne by whom the lawe is disanulled promysed in scripture to that intent. Hyther pertayne al the promyses in the Prophetes of that newe leagge or couenaunte, as Jeremy. xxxiii. Ezech. xxxvi. Gen. xxxix. Deu. xviii. The rest in the definicion is proued by Paule where he sayeth. There
Ro.8.a. is no condempnacion nowe to them whyche are in Christe Jesu, whiche walcke not after the flesh but after ỹ spirite. &c. But forasmuch as I sayd the curse or power of ỹ lawe is taken away I added (to such as beleue in Christ Jesu) lest perchaunce I myghte be thoughte to holde that
Note ty on whō ỹ law hath styll her power & operacion. also the wycked be made fre frō the curse of the lawe. For the law is ordeyned for the vnryghteous, that is, for the vnfaythfull; and suche as be not yet vnder grace or by fayth haue take holde of Christe, neyther receyued the holye ghoste of whome they myghte be guyded. Vpon these I say the lawe styll exerciseth her office nowe accusynge, nowe condempnyng theyr conscience euen as it dyd in tymes paste vnder Moses.

For no doubte to suche as beleue not in Christ
Ga.iii.d the lawe is not abrogate but shall be styl in her force, tyll the tyme they be conuerted to Christe
ii.cor.3.b accordynge to Paule, the lawe is oure scholemaister, tyl the commynge of Christe. Item

where

where the spirite of ỹ Lord is, there is fredom, as who shoulde saye. where the spirite of Christ is, there ceaseth and is abrogate the tyrannye, power and curse of the lawe. I added the cause of the accusynge or condempnynge of the lawe that thou myghtest knowe that suche as beleue in Christe be no longer accused and condempned by the lawe.

Albeit they kepe not the lawe to the perfecte obedience accordynge to Paule. There is no condempnation nowe to suche as be planted in Christe Jesu. And therefore the Apostle calleth to be vnder grace, when the conscyence is delyuered. Rom. 8. Ro. vi. c

¶ The causes of the lawe abrogate be these, the promyse, Christ, & our weaknes. The promyse is cause, because god hath promised this intingnisment of ỹ law to be in Christ. And to this cause belong such places of scripture as treate of the new kingdom or couenaunte of grace, Christ is the cause that the lawe is abrogate, forasmuche as by him it was abrogate. Finally our weaknes is cause, for that it ministreth an occasion that the lawe shoulde be abrogate. Causes of abrogacion.

For as witnesseth Pet. neither our fathers nor we were able to beare it. Thus ỹ cõmaũdemẽt ỹ went afore is disanulled because of her weaknes and vnprofitablenes. Also ỹ prophet Jere. bringeth in this cause (ỹ is to wete) that the fathers kepe not ỹ olde couenaũte or testamẽt but brake it, & therfore a new was geuẽ, wherunto agreeth Paul, saying: what the lawe could not do, in as much as it was weake because of the flesh, that performed God, and sent hys sonne. &c. act. xv. b Heb. viii. Je. xxxi. Ro. 8. a.

We

Partes of abrogacion be none.

¶ We must thynke holly that the hole lawe is abrogate. For els he that wyll contende that but a parte of the lawe is disanulled, and saieth a parte vnabrogate is gyltye of the hole law, accordynge to Paule, who sayth. I testifye agayn

Ga. v, a. to euery man whiche is circumcised that he is become detrour to kepe the hole lawe

¶ Yea moreouer to requyre a parte of the lawe as necessary to iustificacion after Chryste, is to

Gala. ii. make Chryst the minister of syn, as wytnesseth the same Paule saying. Therfore we haue byleued on Jesu Chryste, that we myght be iustifyed by the faith of Chryste, and not by the dedes of the lawe, for as muche as by the dedes of the lawe no fleshe can be iustifyed. If then while we seke to be made ryghtous by Christ we our selues are found sinners, is not then Christ the minister of synne? God forbid. Undoubtedly I can not denye but that the gospell kepeth styll the parte of the lawe whiche consenteth with nature, not because of Moses or because it teacheth that men be iustifyed therby, but because it wolde (yf Moyses neuer had ben) kepe the lawes of nature to thintent there myght be workes to declare our gratuitye and kyndnes for thexceding benefytes receyued in Chryste.

Theffectes or workes of abrogacion.

¶ Theffectes of disanullynge the lawe, be fetched forth of the commodities whiche we haue by the abrogacion, and be these: To bryngе vs a newe testament or couenaunt of grace wherby we be made free from the tyranny and curse of the lawe, as wytnesseth the prophet Hiere. saing:

Je. xxxi. Lo the dayes shall come (sayth the lorde) I shall stryke with the house of Israell and the house of Juda a newe bargayne, not accordynge to

the

the couenaunte whiche I haue couenaunted with your fathers.&c. The prophet vnderstandeth by the couenaunte made with the fathers, the couenaunt condicionall, by whyche was sought ryghteousnes vpon condicion, and yet was not found, without the promyse of the new couenaunt of grace, in which frely synnes be forgyuen without condicyon. To bringe a couenaunt of remission of sinnes without ceasyng. For the gospell is a fre tidynges of forgyuenes of synnes. To make vs fre frome the hole lawe, accordynge to Paule, where the spirit of the Lorde is, there is libertie. Item he sayth. He that is circumcised is dettour of the hole lawe. ii.cor.iiii
Ergo either the hole lawe ought to be kept, or Gala.v.
no parte. Now we be made free from the hole lawe, as pertayneth to the purchase of ryghteousnes, whiche vnder this newe couenaunt or testament is giuen for no lawes or workes. To take away the tyranny, dominion, power and curse of the lawe accordinge to Paule: Christe Ga.iii.c
hath redemed vs frō the curse of the lawe. To bring a sure iustificacyon which is of faith. For iustification is therfore gyuen by faythe (sayeth Saint Paul) that it may be sure. To translate Ro.iiii.c
vs from vnder the lawe vnto grace. Ro.vi. For ye be not vnder the lawe but vnder grace. Truely to be vnder grace is to please God because Ro.vi.c
of Christ, and to be fre from the lawe, to thyntent thou shouldest no lenger seke with an vncertayne and doubtfull conscience to be iustified in the lawe. To bring and gyue the holy ghoste wherby the beleuers are quyckned, guyded, and defended agaynste the cruelnye of the deuell, of deth, of synne, and of lawe, laboryng to damne

vs, vnto euerlastyng lyfe accordyng to that say-
Joh xiiii ing of the abrogatour of the lawe. I wyll not
leaue you comfortles as orphanes or fatherles
chyldrē. To make that our fulfillyng of the law
whereby we testifye our thankfulnes towardes
Contra God maye please God bycause of Chryste.
tyes or ¶ Contrarves to thabrogacyon of the lawe be
errours these. To holde that thabrogacion of the lawe
is onely a disanullynge the letter of the lawe.
To saye the disanullynge of the lawe is onely
an expryngne or extynguyshment of Moses
polycye or common welth. To saye thabroga-
cyon of the lawe was not spoken of before in the
prophetes whiche errour sprynggeth of not mar
kyng the condicyon added to the lawe, as yf ye
shall kepe my commaundementes. &c. Also the
places heretofore cyted in the proue of the diffi-
nycyon whiche be of the prophecies of prophe-
tes conternyng a newe kyngdome to be set vp,
teache the contrary of this errour. To denye
that our infyrmytye gaue occasyon of abroga-
The he- tyng the lawe. To holde that the abrogacyon of
resye of the lawe pertayneth also to suche as beleue not
the ceryn in Chryst or haue not the holy ghost. To graūt
thians. with the Cerynthyans that the hole lawe is so
Naza abrogate that no parte of the same is profita-
reys. ble to the Chrystyans. To saye wyth the Na-
zareys all thynges of the olde law about Chryst
Hebioni are to be kept. To graunt wyth the Hebioni-
tes. tes that the carnall commaundementes of the
lawe as circumcysion and such lyke are yet to
The er- be kept of the Chrystyans. To saye onlye a
rour of parte of the lawe is abrogate, that is to wyte
scholemē the iudycyall and ceremonyal commaundemē-

tes

tes. To this errour answereth Paule whyche
sayth that the lawe of the commaundementes,
whyche stande in decrees is abrogate, in whyche Ephe.ii.
place vndoubtedly thapostle speaketh of the
hole lawe. Moreouer to saye that onely a parte
of the lawe is abrogate by Chryst a myuistre of
synne as Paule teacheth to the Galathians.
In whyche epistle he teacheth in dyuers places, Gala.ii.
that euen the hole lawe is abrogate in so much
also that he rebuked Peter whyche compelled
the gentyles to playe the Jues. To holde that
the lawe is in suche wyse abrogate as neyther
the two tables of Moses contepning the.x. com
maundementes are to be kepte amonge chry-
sten men. But forasmuche as the lawe of the.x.
commaundementes expounde the lawe of na-
ture, yea, and is all one with the lawe of nature
and furthermore setteth forth with a certeyne
goodlye and singuler ordre the true worshyp of
G O D and the true workes: Therfore it is
conuenyent to kepe the same, not for Moses
sake but bycause of the mutuall consent and
agrement of the lawe of nature and the two ta
bles. To saye that onely the ceremonyall and
iudicial lawes be abrogate bycause that for the
multitude of them no man coulde kepe them.
but that the decalogye contepnynge the.x. com- This er
maundementes is not abrogate sithens the rour is
same is naturall, and therfore easy to be kepte. papistical.
To graunt that some commaundementes of
the lawe are to be kept styll bycause of the ple-
narye or full iustyfycacyon, as be the com-
maundementes of sacrifyces for synnes.

To affirme ẏ euen therfore the law of the tenne commaundementes is not abrogate because it is yet kept of the Christians. To which errour I aunswere that in dede it is kepte not as Moses lawe but as a lawe consenting with nature.

Papisti call.

To holde that the lawe of the tenne commaundementes is kepte amonge the Christians to iustifie them. Thys errour is agaynst the final effectes of the abrogacion of the lawe, whyche declare the lawe to be therefoore abrogate that we myghte be iustified frelye by Christ and that for no lawes or worckes. To saye that the iudicialles or at lest waye not all of them be abrogate because some yet remayne amonge the Christians, as of wedlocke, of distinction, of dominions and so forth, I answere. These iudicials be therefoore kepte amonge Christians, because they agree with the lawes of nature. To holde that in stede of Moses lawes haue succeded Popes lawes, namelye, concernynge ceremonyes. Thys errour shalbe brought to lyghte better in the tytle of mennes tradicions. To denye that the chiefest effecte of abrogacion is that we be frely iustified for Christ. To saye the lawe is abrogate wyth a condicion annexed or condicionallye, as yf we shall do thys, or that. &c. To holde that the curse and power of the lawe hangeth styl as well vppon the good as vppon the badde. Thys erroure is confuted sufficientlye amonge the effectes of abrogacion, and is directly agaynste the scrypture. To brynge agayne with Storky, Monetary, Pipery and other Heretykes the whole lawe of Moses. To dreme with the wretched Anabaptistes, ẏ the time shal ones come when the kyngedome of Israel shall

Iudicialles be such lawes as be for ẏ cōseruacion of tranquilite in ẏ common wealth.

the heresie of the papistes

Storkie Monetary. Piperie. Anabaptistes.

be

be restored agayne with all the lawes of the same. This errour is all together Iudaicall.

¶ Of the christen lyberrye. Capi. xxxx.

NOwe ensueth the place of the christen lyberrye, whyche is the moste noble effecte of the abrogation. For to this purpose was the lawe annulled or abrogate that we might be free by Christe Iesu in oure consciences, and enfranchysed from al outewarde thynges, lyke as Christ also layeth. My kyngedome commeth not with markynge or observynge (that is to wite) righteousnes is not geuen for any outwarde thinges, for anye workes, for any condicion, but frely for Christ. Of this fredome speaketh Christe in the gospell of Iohn where he sayeth, yf the sonne shall make you free, then ye shal truly be free. i. Iohn. viii. a

¶ Wherefore the christen lyberrye is a free clayme in the spirituall kyngedome through Iesu Christ, by which we be free from the bondage and curse of the lawe, from the power of synne and deth, and to be shorte, from the outewarde keppynge of al thinges in the mater of iustificacion before God, whyche frankly is geuen to al beleuers because of Christe. But forasmuche as we forthwith dye not, after we be set in suche lyberrye, but muste yet lyue in this worlde: therefore to thentente good ordre and publique tranquilitye myghte be kepte, we be bounde stil to kepe outewarde ordynaunces in this worlde. Distinction.

Proue of the diffinicion. ¶ The christen lybertye taketh hys name of Christ the authour, whiche caused and ordeyned this lyberty, or because this lyberty apparteyne onely to suche as truly and in dede be christians I haue added (in the spirituall kyngedome of Christ) that ye myghte knowe that the christen lyberty pertayneth not to the kyngedome of the worlde, but consysteth in the deliuery of consciences, agaynste certayne frantyke parsons, whyche make of the christen lyberty a certayne carnall loosnes voyde of all honesty and godlynesse.

¶ Nowe what maner of thynge the christen lybertye is, and to what kyngedome it pertayneth the effectes of it do sufficientlye declare, which shewe that we be free from the bondage & curse of the lawe, from the power of synne and deathe, and fynallye from the outewarde kepynge of thynges concernynge the matter of iustifycacion before GOD, whyche frankly is gyuen to suche as beleue because of Christe. For as Pause testyfyeth, Christ hath redemed vs from the curse of the lawe, made for vs a curse.

Cala. iii b.c.

Rom. 8 a Item to the Romains he sayeth. The lawe of the spyryte that bryngeth lyfe throughe Iesu Christ hath delyuered me from the law of synne and death. Also. Luk. xvii.

The kyngedome of GOD commeth not wyth waytynge for, wherefore neyther the christen lybertye, whiche is the principal parte of effecte in the kyngedome of God commeth not wyth waitynge for, or obseruynge.

This worde frankely or frely excludeth all maner condicion of lawe. For the christen lyberty is againste all obseruacions and condicions of

lawe

lawe, by whyche vnder the lawe ryghteousnes was soughte but not founde, so that nowe we be assured that ryghteousnes frely chaunceth vnto vs, because of Christ, yea: though we kepe not the lawe, so that we beleue in Christ, that he hath enfraunchesed vs and delyuered vs from the bondage of the lawe, accordynge to this, he that beleueth me, hath euerlastynge lyfe. Nowe, yf he hathe euerlastynge life, ergo he hath righteousnes, syth the one is incidente to the other. Paule also vseth these termes frelye wythoute the workes of the lawe. &c. John. iii.b. Ro. iii.d

Fynallye, because the christen lyberty hath onely respecte to the conscyence, therefore forthe of the conscience, it delyuereth not from outwarde ordinaunces, be they temporal or ecclesiasticall, ordeyned for the conseruacion of good ordre and common quiet, though we be fre also from these in conscience, so that suche ordinaunces aswell cyuyll as ecclesiasticall in the mater of iustificacion can do nothynge, as heretofore hathe bene thought very wyckedlye, namely concernynge rytes and ceremonyes of the churche, of whyche many be also wycked.

¶ The selfe same causes maye be of the christen lybertye, whyche be of the abrogacion or of the fulfyllynge of the lawe. For these thre places be in maner all one, and haue well nere the same effectes, taken forthe of the profyte and commoditie, neuerthelesse I thoughte good seuerallye to handle these thre places because of the greate vtylitie thereof. Also because the common vsage is seuerallye to dysputte of these three places what the fulfyllynge Causes.

of the lawe is, what thabrogacion, what the christen lybertye is. Now the causes of the christen lyberty be these: The promyse of god cōcerning this lybertye. Christ, for he is the personne that delyuereth, and for whome we be delyuered, accordynge to hys owne sayinge, yf the sonne shal make you free, you shall be in dede free. Also accordynge to this of Paule. The lawe of the spyryte of lyfe throughe Jesus Christe hathe made me free. &c. Fynallye, oure weakenes in kepynge the lawe is a cause of the christen libertye, because it gaue occasyon of oure delyuerye from the thraldome of the lawe, whyche burthen neither oure fathers nor we (sayeth Peter) coulde beare. For the commaundement which wente before is dysanulled, because of the weykenes and vnprofytablenes. Fynallye the holye ghoste maye also be sayde a cause of thys lybertye, forasmuche as he is the gouerner and preseruer therof.

Joh. 8. d

Ro. 8. a.

Act. 15. b
heb. vii. c

Partes of ye christen fredome be none.

¶ The christen fredome is one onely thing not cut into partes, euen that whereby we be free in oure consciences from all outewarde thynges concernynge the mater of iustificaciō. Yet neuertheles this lybertye hathe relacion to two sundry effectes, from which we be free (that is to wete) frō inwarde thynges, which exercyse their powers in the conscience, as be these: the curse, the dominion, the power and execraciō of ye law; the deuyl, synne, deth, and so forthe. From outewarde thiges as be ceremonies, iudicial lawes, all mens tradicions whiche we knowe to be indifferente. I meane whiche maye be omytted in case of necessitie without synne. Besyde thys there is an other lyberty which the scripture remembreth,

Libertie of fleshe.

menbreth, called the lybertye of flesshe, and is contrary to the christē lybertye. Of this speaketh Paule wrytynge to the Galathians sayinge, Gal. v. c
Brethren ye were called into lybertye, onely let not youre lybertye be an occasion vnto the flesh, but in loue serue one another. Truly the lybertye of the flesshe is by whyche we thinke any maner thinge is lawful for vs to do. The autoure hereof is Satan, the disturber of al honest and peaceable ordinances.

¶ The effectes of the christen lybertye be deryued and fetched oute of the commodities, whiche we receyue by it. And they be of two sortes by reason of the two sondry thynges of which they be formed. For we be free, not onely from inwarde thynges with whyche the conscience is vexed, but also from outwarde thynges. And to these thynges of two sundrye sortes maye be all suche thynges aptly referred, as we be deliuered of by this christen fredome. The effectes that procede of the commodities as wel of thynges inwarde as outewarde be these. To haue remission of synnes, because of Christe, by free imputacion, for no lawes sake or condicion sake or anye outewarde keppynge sake, to thyntente the promesse (as Paule sayeth) may be certaine and stedfaste. To deliuer the beleuers in Christe from the power of synne and of deathe. To be deliuered from the curse of the lawe. To be assured that God is pacified and mercyfull vnto vs throughe Christe. To be vnder grace, as Paul recordeth, that is, no longer to be tossed with the stormes and curses of the lawe whyche they shall do fele that be vnder the lawe. The effectes of christe lybertye. ro. viii. c Ro. viii. gal. iii. c Rom. v.

To

To be endowed wyth the holy ghoste, whyche quickneth vs to a new lyfe, ruleth and defēdeth, after we be ones enfraunchised by Christe. For Christ beynge gotten by fayth geueth the holye ghoste. To fulfyll the lawe truye, because the vayle or couerynge is taken awaye by Christe vnder whyche in tymes paste was cloked so greate fulfyllynge of the lawe in mere hypocrysye: euen as yet at this day fayned and cloked the fulfyllynge of the lawe, by suche as from whom ye couerige is not taken away by Christe.

ii. Cor. iii. c. To be delyuered from the hole lawe of Moses, accordynge to Paules sayinge. Abrogatynge

Eph. 2. c. the lawe of the commaundementes that standeth in decrees. Certeinly to thynke otherwyse agaynste this effecte, and to saye that we be delyuered onely from a parte of the lawe, to make

Gal. ii. d Christe the minister of synne the sayde Paule testyfyeth to the Galathians. To be made free from all lawes, tradicions, ordinaunces and outewarde obseruaunces in the mater of iustificacion, by this effect yet is not taken away our obedience toward such lawes, tradicions, & ordinaunces as be not wycked, and may be kepte withoute synne because all thinges ought to be

i. Corin. xiiii. done in the churche (as S. Paul commaūdeth) semyngly and in ordre. Furthermore, we ought to kepe the cyuyll or temporal lawes, to thintent trāquillitie and publique honesty might be kept and conserued in the worlde.

Contraries to ye christen lybertye. Contraryes to the Christen lyberty be these. To graunte that the christen lyberty is a iayle deliuery and fre ryddaunce from al maner obedience to the whiche we were bounde before the knowledge of the gospel.

To

To holde that the chriſten lybertie is a deliuerye onely from inwarde thynges, as from the curſe of the lawe, the power of ſynne and of death, and ſo forth, and abidyng vnto good workes wher by men deſerue to be iuſtified. To ſaye the chriſten lybertye is an inſtraunchiſement frome the lawe of Moſes, but not from the lawe of Chriſte concernynge charite, whiche is reſerued for iuſtification. To deny that the chriſten lybertye is a free entrauncheme[n]t as pertayneth to iuſtification from al thinges. To graunt that there is ſome cauſe in vs of the chriſten lybertye. To ſaye the chriſten lybertye maye be gotten by our deſertes. To holde that the chriſten lybertye taketh away obedience due vnto princes & chaungeth common ordinaunces. This errour cauſed in Germany about. xii. yeares ago the great ryſynge of the commons in whiche were ſlayne aboute thirty thouſand of them. To holde with certen ſ. holemen, that albeit we be fre from the ceremonials and iudicials of Moſes, yet not fro the lawe of the ten commaundementes, called the moral lawes, which as they ſay be left for chriſten meme for their plenarye iuſtification. To ſaye the chriſten lybertye may ſtande without fayth in Chriſte. To ſaye the wycked be partakers of ẏ chriſten lybertye. To holde that the lawe maye truelye be kepte, ſo that thou mayeſt beleue God, and loue truelye God, although thou be not tranſlated into thys lybertye by Chriſte. For withoute this lybertye, the vayle, that is to ſay, hypocryſye, is not taken awaye in the fulfyllyng of the lawe accordynge to Paule ii. Cor. iii. To ſaye that chriſten lybertye maye ſtande withoute a newe lyfe.

Anabaptiſtes.

ſcholemē.

the cauſes of ẏ croſſe. i. Pet. ii. Pſa. iii. the occaſion of ẏ croſſe.

To

The heresy of ye papistes

To graunte that we be delyuered frō the lawes of Moses, but that the Popes tradicions be come in their places vnto ryghteousnes. To bynde mens consciences to the kepynges or obseruaunces of outwarde thynges vnder hope of iustification, or vnder deedly sinne. To disturbe vnder the pretence of thys lybertye al temporall and polytique ordinaunces. To disanul vnder cloke of thys lybertye the publyke nourture discipline and obedience. To dispise vnder the pretence of the Christen lybertye al honest maners. To bynde vs agayne vnto Moses lawe, saue as farforth as the same agreeth with the law of nature.

The heresie of obseruātes.

Anabaptistes.

¶ Of the Crosse. Capi. xxxi.

The discription of ye crosse of christ.

The crosse is any maner of afflictiō, be it inwardelye in the mynde, or outwardly in the bodye, whyche chaunseth by the grace of God for the gospels sake or for Christes name, that by it the fayth of the holye persons myghte be proued, the loue of God knowen, and the godly glorified and renowmed, by a wonderful deliuery before their persecutours.

Probacion of ye diffinicion.

¶ Examples of ye inwarde affliction apeare euerye where in the Psalmes, where Dauid complayneth of synnes, and of the horriblenes of death, as in the syxte Psalme, where he sayth: O Lorde rebuke me not in thyne angre, chasten me not in thy heauy displeasure.

Ps. vi. a

These inwarde afflictions and crosses we call commonlye tribulacyons and anguyshes of mynde.

¶ Examples ynoughe of the outwarde afflicti-

on or

on or crosse be neyther at thys daye lackynge, sythens the tyme that the pure worde of GOD hathe of late spronge vp agayne, wherewith also came forth the crosse, whyche is accounted to be alwayes mooste faythfull companion of Goddes woorde. The grace of GOD is the cause of thys crosse, accordynge to the sayinge of Peter. For thys is the grace of GOD and in this we be called, &c. I added (for the gospell sake and name of Christe) lest a man would thynke here that it is the crosse to be punyshed as a murtherer, felon, blasphemer, heretyke. &c. And so Peter discerneth the crosse of the christen innocentes, frome the crosse of them, whiche haue deserued it by their wycked dedes. Also Christ sayeth: ye shall be hated of al menne for my names sake. Furthermore, these wordes for the gospell sake, or the name of Christe, doe exclude suche crosses as be deuysed and chosen by mannes wyt, whiche iolye worckemaisters and iustifiers of them selues doe laye vpon them selues to meryte by the same euerlastinge lyfe. For the true crosse is a thynge annexed to the gospel, whyche whosoeuer receyueth, shal haue no nede to laye a crosse vpon hym selfe, sythens of the owne accorde it foloweth the profession of the Gospel. For yf thou be a ryghte Gospeller: yea, a ryghte Christen man, for one deuyll thou shalte receyue infinite, for one persecuter a great multitude of persecuters, whiche shall lye in a wayte of the continuallye.

i.pet.2.d

i.pet.2.d

These be crouched friers holy obseruantes & suche other gloriousshipocrites

¶ The effectes of the crosse, whyche I haue put in the diffinicion shall be euydente by the places and examples folowynge. i.Peter.i.b.

Saluacion (sayeth Sayncte Peter is prepared

alredye

alreadye to be shewed in the last tyme, at whiche
i.Pe.i.b tyme ye shall reioyce, thoughe nowe for a season
(yf nede requyre) ye are in heuyuesse throughe
manyfolde temptacions, that youre fayth e once
tryed, beynge muche more precious than golde
that perysheth, thoughe it be tryed wyth fyre,
myght be founde into prayse, glory and honour.
Item the wyse man sayeth: whome God loueth
Pro.3.b. he chasteneth. He scourgeth euerye sonne whom
he receiueth. This effect of the crosse is most ex-
cellentlye and godlye sette forth throughoute the
whole.xii.chapter to the Hebrues. Nowe ex-
amples be these. The temptacion of Abraham,
Ge.xxii. wher God bad him offre hys son Isaac for trial
Job.i.ii, of hys fayth. Job also was tempted, and sore af-
iii.iiii. flicted for hys profe of fayth. Christe called vnto
hym Peter on the Sea to proue and trye his
Mat.24. faith. Moreouer in ye boke of Judges it is read
howe God destroyed not certayne nacions of the
Jud.ii d gentyles to the intente he woulde trye throughe
them the children of Israel whether they would
keye the waye of the lawe, and walke in it or no.
Finally verye manye examples of the gloryous
delyuerye, appeare in the scripture in whiche a
man maye see that God for thys purpose hath
brought the faythfull and godlye persons to the
crosse or tribulacion, to the intente he woulde
glorifie and sette out their name and renowne
befoore their persecutoure. Hyther belongeth
Exo vii. the example of the wonderfull delyuerye of the
viii.ix. children of Israell, of Joseph oute of pryson,
Gen.xli. of Anna the mother of Samuel, of Dauid, and
i.Reg.i. infinite other.
i.re.xvii

¶ The cause of the crosse or tribulation, is
the kinde wil, grace, or charite of God according

to

to the saying of Peter. This is the fauoure of God, and to this ye be called. Also of the wise man, whom God loueth him he chasteneth. The occasion of the crosse is the selfe gospell whiche detecteth the hipocriticall and false worshyppe of God, whiche thynge the hypocrytes can not beare, and therefore they hasten them selues to persecute the louers and folowers therof. The formall cause of the crosse, or forme and maner of bearynge the crosse, is pacience, accordynge to Christes sayinge: By pacience ye shall possesse youre soules. Also accordynge to the sayinge of Paul, to all sufferaunce and pacience with ioye (as who shoulde saye) that the heart be not angrye with God in tribulacion. Itē to the Phil. Doe ye al thynges without grudgynge Grudgynge and grefe in the crosse be contraryes to ioye and reioysynge. For surely the godly ought to ioye and reioyse in the crosse and in afflictions in that they be suche as God wyl lette them suffre for the gospels sake. And therfore S. James sayeth: My brethren counte it for an exceadyng ioye when ye fal in to sondry temptacions, knowing this, that the trial of your fayth bryngeth pacience, &c. Ro.v. And not only that but also we glorye vpon our afflictions.

Luc.viii

Phi.ii.b

Iaco.i.a

¶Nowe that pacience is the gyfte of the holye ghost, testifieth Paul, where he sayth. The fruit of the spirite is loue, ioy, peace, pacience. &c. Itē Psal.lxi. al my thynges be subiecte to God. For from hym commeth my pacyence.

Gal.v.d

¶Crosse or trybulation maye be deuyded into the outwarde and inwarde Crosse. The inwarde comprysеth the afflictions and temptacions of the conscyence.

Partes of the crosse.

The

The outwarde crosse conteyneth all outwarde persecucions. Howbeit the inwarde and outwarde crosse be very greatly conioyned and knyt thone to thother, so that the outward afflicions be seldome without the inwarde. For when we suffre tribulacion outwardly, we be inwardly assayed and tried also with temptacions Certes, it is ryght expedient to reteyne and knowe this diuision of the crosse, lest when we heare that the crosse is a thinge incident and annexed to the gospel, we shold forthwith iudge that he can not be a good chrysten person whiche suffereth not outwardly eyther persecucion or deth, lyke as at this daye the Anabaptystes playe the foles in a right weyghty and ernest mater whiche stysflye do contende and saye, we can not be true chrysten men, onlesse we suffre deth and be slayne, and to thintente we myghte be slayne, they commaūde vs to seke occasions. In dede ye crosse as a thing annexed to the gospel, shall neuer fayle the christen men. And albe it it shall not vexe them outwardly, yet inwardly there shal be alwayes infinite temptacions of such payne and greuance that there is no man but had rather suffre deth moste extreme and greuous perils that might outwardly chaunce then suche temptacions, so that the same temptacion be true and vnfained terrours and feares of the mynde.

Anabaptistes

The inwarde crosse is muche more greuous thē the outwarde.

Theffectes.

¶ Theffectes of the crosse be these. To proue and trye a mās fayth, as the scripture witnesseth. i. Peter. i. Jac. i. Also in the boke of Judges. God in his anger sayth concerning the children of Israel, that he wolde not cast forth the children of the gentiles to thintent to proue Israel

Iu. ii, d.

rael through them whether they wyll kepe ỹ way of the Lord to walke therin as their fathers did or not. Item in Exod. xv. he saieth. To trye them whether they wyll walke in my lawe. &c. Finally in the boke of Deutero. it is red. Thinke on all the waye whyche the Lorde thy God led the this. xl. yeres in wildernes, for to humble thee and to proue the, to wete what was in thyne heart whether thou woldest kepe his commaundementes or no. &c. To be a token of the loue of God towardes vs. For whome God loueth, him he chasteneth. To be a signe that we be the sonnes of God. Hebru. xii. Yf ye be not vnder correccyon, wherof all are partakers, then are ye bastardes, and not sonnes. To be a signe that we be in the kingdome of heuen, and that the kingdome of heuen perteyneth vnto vs. For blessed be they (saith Christ) whyche suffre persecucyon, for ryghtousnes sake, for theirs is the kyngdome of heuen, as who shold saye, they that suffre persecucion be sure they be in the kyngdome of heuē, and that the kyngdome of heuen belongeth vnto them. To haue a glorious delyuery annexed vnto it, of whych effect there be many exemples in scripture. As of the thre children in the burninge furnace. Item of the delyueraunce of the children of Israel, of Susanna, of Joseph, of Jonas, of our saiyour Christ, and of many other. To haue euerlasting lyfe after this as a quiet fruite of rightousnes to it annexed. For euerlastynge lyfe thapostle calleth the fruite of rightousnesse as a thyng incydent to ryghtousnes, where he sayth. No maner of afflictynge for the present time semeth to be ioyous, but greuous,

Deute. viii. a.

Pro. iii.

mat. v. b

Dani. iii ero. xiii. Da. xiii. Gene. xxxii. Jo ii. iii Mat. iii. He. xii. c.

neuertheles afterwarde it bringeth the quyet frute of righteousnes vnto them wiyche are therin exercysed. To haue a certeyn and sure ioye associate vnto it, and that by promesse. As appereth in the Gospell of Iohn, where Christe sayth: verely verely I saye vnto you, ye shall
Iohn. xvi,d. wepe and lament, and the worlde shall reioyse, ye shall sorowe, but youre sorowe shall be turned into ioye. To be a signe of our blesse. Mathew. v. Blessed be ye when men shall reuyle you and persecute you. &c. To haue euerlastynge ioye and glorifycacyon wyth Chryste associate vnto it, accordyng to Paule, we suffre
Ro. viii. wyth hym to thintent that togyther wyth hym we myght be glorifyed. Also to Timothie. Pf
ii. Ti. ii. we be deed wyth hym, we shal togyther lyue with hym. Pf we be pacyent we shall togyther reigne wyth hym. To encrease oure hope in GOD,
i. cor. iiii wytnesynge Paule: to this purpose we be betrayed and reuyled, that we myght haue sure hope in the lyuyng GOD. Also Romanorum v. We reioyse ouer our afflictyons, knowinge that affliccyon gendreth pacyence, pacyence triall, tryall hope.

¶ But these and semblable effectes of the crosse namely suche as procede of rewardes do not folowe, euen because of the Crosse as thinges propirly due to the same, but because such effectes be promysed to the bearers of the crosse Wherfore in the. v. chappter of Mathew and in dyuers other places of scrypture, we ought
mat. v. a dylygently to confydre the causes why they that suffre persecucyon be called blessed, as where Christe sayth, blessed be they that suffre persecucyon for righteousnes sake for theirs is the

kyngdom

kingdome of heuen. Here we must note that the cause of blesse is to be in the kyngdome of heuē so that the meaning and sence of this text is, that such as suffre the crosse be blessed, bycause they be in the kyngdome of heuen, and not bycause they suffre persecucyon. Also Chrysste sayth blessed are ye when men reuyle you and persecute you, and shall falsly saye all maner of euils agaynste you for my sake reioyse and be glad for your rewarde is great in heuen, here yf ye wyll set the cause before ye shall easelye haue the meaning and explicacion of this place in this wyse. Bycause they that be persecuted reuyled for Christes cause, know that they be regarded of God, and haue a sure rewarde by promysse layde vp for them in heuen, therfore they be blessed. mat. v.d

¶ Contrarryes to the crosse be these. To graūt with the Anabaptistes that by the name of crosse is only ment an outwarde persecucyon. To graunt that the crosse or persecucyon of the Godly persons chaunseth casuallye. To impute the crosse of the Godlye vnto Satan. To denye that the crosse chaunceth of the bountyfull wyll of God, of the grace and charyte of God. To beare the crosse vnpacientlye and grudgingly agaynst the forme of bearing the crosse. To curse God in persecucyon, or in the crosse. To be angry wyth God in tribulacyon. To holde that the Godly persons shall not be subiect to the crosse euen to the ende of the worlde, but that the crosse of the Godly shall ones ceasse here in erth, & they may reigne here peasibly wout al maner of trouble or affliccio to ende of a Myeres, al tyraūtes & wycked persons slayne. Contrarryes or errours Anabaptistes, Christes.

Anabaptistes.

Thys errour longe agoe began of the Chiliastes, whiche nowe of late the wretched Anabaptistes haue renued. Item rashlye to runne vpon persecution and the crosse. To laye the crosse vpon them selues. To holde that it is synne to flee the crosse, where escape or fleynge maye be without preiudice of Gods name. To hold that the crosse maye be resisted with the sweorde, and with violence, agaynst the manifest exemple of Christe, and of al sainctes. To rush hedlyng into the daūgers of ỹ crosse, and to pray to haue the crosse and persecution, as longe the Donatistes dyd, and as the Anabaptistes doe at this daye. To graunt that he can not be a christen manne, whiche either suffereth not outwarde persecutions or dye for the gospell. To maintayne the opinion of freers and mondes, that the punishmentes of the wicked malefactours stande for their saluacion. To holde that the crosse as a good worke iustifieth. To holde that the effectes of the crosse, whiche procede of rewardes, chaunce vnto the godly, euen for the very persecution or crosses sake, and not because of the promysse.

Donatistes.

Anabaptistes.

The errour of mōkes & freers.

Of Humilite. Capitu. xxxii.

Definicion.

HUmilite or lowlynes towardes God, is ỹ true feare of God, wher by the consciences beinge terrified and made afraied with the iudgemēt of God, cast from them their whole confidence of theyr owne powers, of their owne wysdoome, of theyr owne ryght cousines, &c.

Thys

¶ This diffinition is proued sufficientlye by the prophet Esay, sayinge. Thus sayeth ỹ lorde, heauen is my seate, & the earthe is my fote stole, where shall nowe the house stande that ye wyll buylde vnto me? and where shal be the place that I wyl dwell in? Is for these thinges my hande hathe made them al, and they are al created sayeth the Lord. Which of them shal I regarde? euen hym that is a lowlye troubled spirite, and standeth in awe of my wordes. In example of this humilyte is excellent in Dauid who beinge rebuked of the prophet Nathan, confeth his syn, and not trustynge that by his owne prouyde iustice, he might appease the wrathe & displeasure of God, whē he saw he should be put out of hys kyngedō he knew ỹ the thing was done by gods counseyle & prouidence, wherfore he trusted not to hys owne powers or wysedom that he myght retayne and kepe styll hys kyngedom. The vessel wherin this humilitie reposeth is ỹ mynde, and therfore S. Peter calleth it the lowlynes of mynde, sayinge: se ye haue lowlynes of mynde fyxed in you.

Prouē Esay. xlvi.a

2.re.xii.a

i.pe.v.a.

¶ Of humylyte the cause is of the holye ghoste whose gyfte it is. To whiche is also gods worde added, for the woorde of GOD teacheth and instructeth vs to distruste and condemne oure selues, and to commyt oure selues holye to Christ. Sainct Bernarde maketh the knowledge of a mans selfe the cause of humilitie. for thus he sayeth. I knowe that no man wythoute the knowledge of hym selfe is saued. For of this knowledge of a mannes owne selfe springeth humylytye mother of saluacion, and

Causes.

bernard super cā ti. sermo xxxvii.

also the feare of the Lord which in lykewyse as it is the begynnynge of wysedome, so also it is of helthe.

No partes.

¶ This humilitie, of whyche we speake hath no partes. For it is one certeyn mocyon of mynde towardes God by whiche the consciences feared by the iudgement of God distrust them selues, to thintente they myghte be holpen by the mercy and ayde of God. The cruell humilite or lowlynes wherby we dysprise not other before oure selues, is the effecte of this humilitie towardes God. For who soeuer knoweth his own vnclennes and wickednes shal neither contemne deprise other. Certes an hipocritical & counterfeyt humilite is that whiche oure monkes, freres, chanons and nunnes haue fayned in ceremonies and outewarde apparel. This humylytye may be rather called arrogauncie or pryde.

Humilitie of religious persons.

Effectes of lowlynes.

¶ The effectes of this lowlynes of herte of humilitie in scripture be knowen to be these.

To feare God truly. To be frayed by the knowledge of a mans owne synne truelye. To caste away in the syght of GOD, al his owne righteousnes, holynes, wysedome confydence. To be a contrite and humbled hert. To be a token that God wil haue mercy on vs. For God reysteth the proude but to the lowlynes he geueth grace. To be a segne that we be in the kyngedome of heauen, accordynge to the sayinge of Christe.

esa. xlvi. Psal. l. 1. pet. v. b

Blessed are the mese. Nowe, the humble be called blessed, not because of the very worke of humilytie, but because they be in the kyngedome of heauen. Item to be heard of GOD, as Iudith

dith sayeth. There was neuer proude person that pleased the (oh Lord) but in ỹ prayer of the humble and meke hath thy pleasure bene euermore. Also. psal.ci. God hath loked vpon ỹ prayer of the humble, and hathe not despysed theyr penciens. To be exalted of GOD. Luke.i. He putteth downe the mighty from their seates and exalteth the lowlye. To beare the weakenes of others. Of this effecte S. Paule treateth manifestly to the Galathians sayinge. Brethrē, yf anye manne be fallen by chaunce into anye faulte, ye whiche are spirituall, helpe to amende hym in the spyrete of meknes. &c. Also Christe. Mathew. vii.

Judith. ix. c

Galathians. vi a

¶ Contraries to humilite be these. To holde that humilitie or lowlynes standeth in outward gestures, clothynge, ceremonyes, rytes, and outwarde thynges. To saye lowlynes of mynde before God is oure owne worke. To say humilytie euen of it selfe geueth remission of synnes. To make decrees of humilitie, and certayne rewardes of them in the lyfe to come.

Contraries. The errour of Religiouse per sonnes.

¶ Of Sacramentes. Capi. ✠✠✠JIJ.

Sacramentes be visyble sygnes, instituted and ordeyned to testify of the bountiful wyll of God towarde vs, and to moue and excite oure hertes to faythe towarde the promyses of God.

Diffinicion.

I call the sacramentes vysyble sygnes for ii. causes, the one because they be layde open to the eyes, the other because lyke as thynges set before the eies do moue the sight, so the sacramētes

probacio

Augustyne. moue the hert to beleue. Therfore saincte Augustyne very properly calleth a sacrament a visyble worde. For lyke as the worde is a meane wherby the holy ghost moueth the hertes to beleue, and is cause together with the holy gost of
Ro.x.c. fayth (according to Paul. Faith is by hearinge, hearing by the word of God.) So also the sacramentes be meanes wherby the holy gost mo-
The effectes or operacyons of the sacramentes. ueth hertes to beleue, and be in maner causes of the very faythe.

¶ The effectes of sacramentes haue no ambiguite or dout, but be moste clerely expyed by the vse of circumcision which was a signe ꝑ testified and bare witnes of ꝑ fauoure of god towardes Abraham. It admonyshed him of the promyse.
It lyfted hym vp in temptacion vnto fayth, and therfore this signe is called of ꝑ apostle ꝑ seale
Ro.4.a. of righteousnes, not ꝑ it iustified Abrahā, but that it assured, & as it were sealed vp his hert, and kept him in a sure faith towardes ꝑ promes which was made vnto hym. Undoubtedly no mā wil wonder at these effectes of the sacramentes if he vnderstandeth ꝑ vse of ꝑ word wherfore the word serueth. And where as a sacramente is a visible word, who shall doubte but that a sacrament may worke that thing in the eyes, whiche the word worketh in the eares.

Diuisiō of sacramentes. Uniuersal sacramentes. ¶ Accordinge to the varyene and diuersyte of sacramentes, we deuide them into sygnes vniuersal, and signes particuler. Uniuersal sygnes be such as pertaine to al men alyke, and be not bounde to certayne parsons, as baptysme and the souper of the lorde. Under baptysme we may cōpryse absolutiō, which properly belongeth to penitentes or repentaunt persons. for

baptysme

baptisme also is a sygne of repentaunce. Truly these sygnes I meane baptisme (vnder whyche I also cõpryse absolucio) & the souper of ỳ Lord be properly called sacramentes, because beſydes that they be sygnes of grace, they haue also remission of synnes annexed. But forasmuche as we se that al those thinges in a generaltye may be called sacramẽtes which conteyne promises to them annexed, as be prayer, the crosse, almes, matrymony, gouernaunce, and such lyke, therefore these and semblable ought to be referred to the vniuersal sacramentes. For prayer pertayneth to all men indifferently, lyke as also ỳ rest namely in respect of power. Signes particuler be such as be gyuen to priuate or peculier persõs, or to some certaine people, as circumcision was geuen to ỳ Jues. Also there were sygnes geuẽ to Gedeõ, Ezechias, and to other. In dede that these particuler signes although they were sygnes of grace, yet they had not promyses annexed vnto them of remission of sinnes, as haue the sacramentes of the new testamente.

Signes or sacramentes perticuler.

¶ The sygnes or sacramentes of the new testamente, whiche pertayne properly vnto vs were ordayned and institute of Christe.

Causes.

Oure weakenes gaue the occasion of institutynge them. For mans mynde after the fall of Adam, beynge of suche weakenes that by the bare worde it coulde not haue stedfaste beleue, therfore Christ moued by our weaknes, added to ỳ word certaine signes to helpe our infirmite, to thintẽte we might be led feiyngly, as it were by the hãd vnto faith & ỳ beleue of gods promyses, as testifyeth also S. Auguſtine wher he sayeth: Man before synne sawe God, vnderstode hym

Auguſtyne.

and trusted vnto hym. After synne, manne can not conceyue God, onlesse he be holpen by some meanes. To these causes is added the worde, accordynge to this sayinge, yf the worde be put to the elemente, so is made the sacrament.

The effectes of the sacramentes.

¶ The effectes of the sacramentes be gathered of theyr proper vse wherunto they serue, whiche who so marketh, together with the circumstances and occasion of the ordinaunce of them shal easely se what be theffectes of the sacramentes. Surely they may be these. To testifye of gods wyll towardes vs, or to be sygnes of grace. To aduertyse vs of the promyses of God. To exercyse and moue the herte to beleue the promyses of God. To lyfte vp the godly in temptacion vnto fayth. To be tokens of confession by whyche we confesse what God we serue. To be sygnes of thankesgeuynge. To be allegories and as a man woulde saye watche woordes of good maners, which myght prouoke vs to serue one an other, and to chaunge our lyfe into better.

Cõtraries or errours

¶ Contraries to the sacramentes be these: To holde that sacramentes be onely markes of oure profession, wherby the christen menne are discerned from the heathen. To saye with the Anabaptistes that sacramentes be onelye tokens or watche woordes of good maners. To graunte with the Enthusiastes that the holye goost is sufficient, and that we nede no sacramẽtes in the congregacion. To holde with the scholemen that there be onely seuen sacramentes, yf we call all those thynges in a generalyte sacramentes whiche haue promyses annexed. To call with the scholemen some sacramentes whiche haue no promyses annexed.

Anabaptistes.

Enthusiastes.

Scholemen.

To

To graunte with the Donatistes and other heretykes that the sacramentes may not be handled of cupll ministers. To denye the sacramentes to be sygnes of Grace. To adde anye thynge to the sacramentes or plucke anye thynge from them. To denye that the sacramentes be made by the commynge of the worde vnto them. To denye that sacramentes be meanes to moue the heart vnto beleue. To denye that the proper and pyncipall effectes of sacramentes be to testify of the louinge wyll of God towardes vs, and to stirre oure hearte to fayth whiche receyueth forgeuenes of synnes annexed to the sygnes of the newe testament. To graunt that the sacramentes be not ratified or sure without fayth or our addicions. To thys errour answereth sayncte Augustine in hys booke of baptisme wyth these wordes. It skylleth not when we treate of the perfection and holynesse of the sacrament, what he beleueth or with what faythe he is endued, whiche receyueth the sacrament. In dede it skilleth very muche as touchynge the waye to saluacion, that is, that thou shouldest obteyne the effectes annexed to the sacrament. But it skylleth nothynge as concernynge to the question of the sacrament. And euen in ỹ same boke of baptisme he writeth thus. Manifestum est fieri posse, vt non fide integra, maneat sacramentum integrũ. That is, it is manifest it maye be, that fayth not beyng perfecte, yet the sacrament may remayne perfect. To holde that the effectes added to ỹ sacramentes may be taken wout faith. To adore a superstitiously or worshyp ỹ sacramentes, neuertheles in ỹ meane season a reuerence towardes the sacramentes is not prohibite.

Donatistes.

August.

To wreste and straũgelye to interprete the wordes by whiche the sacramentes be instiute. All which contraryes thou shalte finde debated and confuted in my Cathechisme or institution of a christen manne.

¶ Of Baptisme. Capitu.xxxiiii.

Baptisme is a sygne or sacramente instituted of Christe for remission of synnes.

¶ The prose of thys diffinicion,

Math. xxviii.d

¶ Goe ye and teache (sayeth Christe the instituter of thys sacrament) all nacions, baptysynge them in the name of the father, the sonne, and the holye ghoste. Also, Marke.xvi. Who so beleueth and is baptised shall be saued, that is, shal haue remission of synnes. Lykewyse Peter preachynge to the people sayde: Repente ye, and be euerye one of you baptysed in the name of Christ for remission of synnes.

Act.ii.c

Causes of baptisme.

¶ The causes farre and nere of baptisme be these, the worde, the water, the minister, the person to be baptysed, the godfathers and godmothers. Of these some be of the substaunce of baptisme, as the worde and the water, according to the ordinaunce of Christe. S. Augustine of the worde speaketh thus. Accedat verbum ad elementum, et fiat sacramentum. That is, let the worde be put to ẏ elemẽt, and so let the sacramente be made. Also in another place he sayeth: Verbo baptismus consecratur, detrahe verbũ, et quid est aqua nisi aqua, that is: By the word, is baptisme consecrate, plucke away the worde and what is the water but water?

S. Augustyne.

August. vppon. John.

Nowe

Nowe the minister, the person to be baptised, and the godfathers and godmothers, be not the substaunce of baptisme. For baptisme is made neyther the better nor the worse by reason of persons. Faythe whyche the Anabaptistes requyre as princypall cause to the full perfection of baptysme, is not of ẏ substaunce of baptisme, because the intiertye and perfection of the sacrament dependeth onely of the worde and the water, whiche two thynges beynge presente it is not to be disputed further of the intiertye of baptisme. For baptisme is intyer and perfecte whether the persons be baptised, the minister, godfathers or godmothers doe beleue or not beleue. Neuerthelesse thys is true the obteynyng of forgeuenesse of synnes, whyche is the effecte annexed to baptisme is requyred faythe assentynge to the promyse of remission of synnes. And this is it that S. Augustine sayeth: It skylleth not as touchynge the entiertye of the sacrament what he beleueth, or wͭ what faith he is endued, whiche receyueth the sacrament. Great diuersite doubtles there is as pertayneth to the waye of saluacion. But as to the question of the sacrament there is no difference. Sayncte Augustine calleth the waye of saluacion, whyche I call the obtaynynge of the effecte annexed to baptisme concernynge remission of synnes, howe be it, after what maner and howe the infantes receyue remission of synnes in baptisme, where as they haue not fayth by hearing of the worde, I haue sufficentlye declared in my Cathechisme or Institucion of a Christian manne. August.

¶ One onelye thynge vndeuyded is baptisme, No partes.

of

of whiche we here speake, that is to wete the baptisme of water.

The effectes of baptisme.

¶ The proper effecte of baptisme is remission of synnes, accordynge to the sayinge of Peter, repent ye, and be euerye one of you baptised in the name of Christe for remission of synnes. Item of Christe. He that beleueth and is baptised shall be saued, that is to saye: shall haue remissions of synnes. The rest of the effectes whiche folowe, doe sprynge originall of thinges incident to baptisme, and of the proper vse of the sacramētes, as: To be a signe that we be deliuered from the deuyll, sinne, death, hell. &c. To be a signe of oure remouynge out of the kingdome of Sathan into the kyngdom of Christ. To testifie of the bountiful of God towardes vs. To be a token that we be reconcyled to God. To be a washynge, in whiche is geuen vnto vs the holye ghoste, who begynneth to mortifie the concupiscence whiche neuerthelesse abydeth in vs, althoughe the gyltye of originall synne be taken away. To exercyse and moue the heart to beleue as ofte as we remembre baptisme and the vse therof. To wytnesse that we be Christians and sworne to Christe and so baptisme is a sygne of our profession. To testifie that we borne to the waues of perylles, and to the chaunge of lyfe, to the intent we shoulde dye contynuallye, as longe as we lyue, frō synne, and rise agayne like newe menne vnto ryghteousnes as declareth Paule, and so is baptisme an allegorye.

Act. ii. b

mar. 16. d

¶ Contraryes to baptisme be these.

Contraryes or errours

To consyder baptisme wythoute the promyse to it annexed, whyche erroure gendreth the contempte of baptisme.

To

To denye baptisme with the Seleucians. To graunte with the Enthusiastes, that the holye ghoste is ynough, and that baptisme nedeth not in the churche. To holde that the worde & fayth suffice to saluacio, & therfore we nede not baptisme. Thys erroure presumeth aboue the iudgement of Christe, whiche ordeyned baptisme, whiche doubtelesse wouide neuer haue ordeyned it if he had knowen no vse of it in the churche. To holde that baptisme is onely a sygne of our profession. To saye with the Anabaptistes that baptisme is only an allegorye or watch worde of good maner. To saye baptisme is onely an outwarde washing of the body which ỹ outward satisfaction is forgeuen. To maynteyne that baptisme is perfyte and intier although the water be not there. Thys erroure is agaynst the matter of baptisme. To saye that spirituaul baptisme sufficeth, whereby we be baptised of the holye ghost. To holde that baptisme is whole and perfyte without the worde. To saye that baptisme is not perfyte or sure, but is to be renued agayne, onlesse fayth be presente.

Seleucians. Enthusiastes. Anabaptistes.

Thys erroure is confuted sufficientlye well in the causes of Baptisme by the woordes of Sayncte Augustyne. To saye ỹ euel ministers make Baptisme not good, whyche erroure Sayncte Augustyne confuteth. To graunte that for the vnfaythfulnesse or vnworthynesse of the Godfathers or Godmothers Baptisme lacketh of hys perfection. To denye that a manne is apte and mete to be baptysed at anye tyme of hys age, whyche erroure bynde the kyngedome of Christe vnto obseruacyon ouerbynge.

Aug. cõtra Cresconium grãmaticum.

For

For yf the kyngedome of Chryste commeth not as (Chryste hym selfe witnesseth) with merking, Ergo neyther baptisme commeth by merkyng, whyche is a parte of the kyngdome of Chryste. To holde that eyther we be otherwyse to be baptysed then in the name of the father, the sonne and the holy ghoste, or that thys forme sufficeth not. This errour is againste the forme of baptisme. To holde that to be dipped thryse in the water is by Gods law. To hold that baptisme is good ynoughe oute of the congregacyon, althoughe the persons baptysed returne not vn to the congregacion, vndoubtedly yf they do not returne theyr baptisme is to theyr destruccyon as sheweth Sayncte Augustyne. To saye that baptisme made wyth corrupt wordes is of no force, but oughte to be done agayne. To denye that in necessyte it is lawfull for euerye person to baptyse. To take rashely or without calling the office of baptisyng, no necessyte constrayneynge therunto. To holde that suche as be baptysed of heretikes ought to be baptysed againe. To holde that theffectes of baptisme do folow baptisme for other causes then for faith concerneynge the promise. To saye baptisme taketh awaye in vs the naturall concupiscence or lust. This errour is openly false agaynste common experience, albeit the gilt of originall synne is taken awaye. To saye that the gilte is taken awaye by baptisme, but not the parne or punishment. To saye that baptisme is not a comfortable thing vnto vs throughout our holy lyfe, so that by it we maye lyft vp and solase our selfes. To denye that theffectes of baptisme do endure contynually vnto vs to oure consolacyon. To

August

denye

denye repentaunce vnto suche as fall after baptisme wyth the Nouacyans and Anabaptistes. To denye mortyfycacyon and regeneracyon after baptisme wyth the Catharians. This errour springeth of ignoraunce of originall concupiscence or sin stickynge in vs. To denye the ceremonyes added to baptisme, by mans authorytye, be thinges indyfferent, that is to wete, whyche maye be left vndone or may be done so the same be not wycked without dañger or scrup le of conscience. To make but a trysle of the mistycall sacrament of baptisme. To holde that men ought as often tymes to be baptised as they fall into sinne. To holde that bycause of theffect of baptisme whych is remissyon of synnes, baptisme is the oftener to be vsed, to thintēt we may oftener receyue forgyuenes of our synnes. To holde that chyldren not yet borne are to be baptysed in theyr mothers wombe or those whyche partly be borne and partly yet sticke in their mother. Against this errour saith sainct August. in thys wyse. Nothing can be borne agayne, which is not yet borne. To say that infauntes which be baptised at home in tyme of nede according to the forme appointed of Christ conteyned in these wordes, in the name of the father and the son and the holy ghost, ought to be baptised agayne in ye temple. To hold with the Anabaptistes that children are not to be baptysed, tyl they come to thage of discrecion. This erroure is new and was neuer herd in the church of Christ before.

Nouacians. Anabaptistes. Catharians. Anabaptistes. August ad dardanum. Anabaptistes.

These contraryes and other more I haue confuted in my Catechisme or institucion where thou shalt finde a complete and entyer trea-

tyse of baptisme.

The supper of the Lorde

Capi. xxxvi.

Diffinycyon.

THe supper of the Lorde is a sacramente ordeyned of Chryste hym selfe, that suche as haue fayth in these wordes of Chryst

Math. xxvi.c. .. .. .. the promyser (that for you is geuen & shed for the remyssion of sinnes) maye receyue pardon of all theyr sinnes to thintent that also they maye forgiue theyr neighbour and do them good frely after the exemple of Chryste.

¶ Probacions of this diffinicyon.

Math. xxvi.c. mar.14.c Luc.xxii i.cor.xi.e ¶ That the supper of the Lord is the ordinaūce of Chryst, teache thre euangelistes. Mathewe, Marke, Luke. To whome also Saynt Paule agreeth. Remyssyon of sinnes is the effecte added by the promyse of Chryst vnto this supper. But is not here taken but by hauing faith vpon the wordes of Chryste the promyser, which be these: geuen for you or shed for the remission of sinnes. Finally, forasmuch as this sacramēt is a signe of mutuall charitie as thapostle techeth, therfore I haue made the synall fruite of remyssion of sinnes, that we shoulde so loue our neyghbour, and studye to do him good, as Chryste loued vs and dyd vs good.

ii. Cor. x

Causes of ye Eucharistie or lordes supper.

¶ The causes of the sacrament of the Lordes supper be these: Chryst the institutor, the worde, bred, wyne, the receyuer, and the minister. The worde the breed and wine be of the substaunce of this sacrament, whiche beinge present it is not further to be disputed concernynge the entiertie or perfection of the sacrament. The receyuer and myniſter whether they be good or euyl, whether

ther they beleue or not, beleue by their noughtynes or vnbylefe nothynge is detracted or plucked frome the perfeccyon and holynes of this sacrament, lykewyse as nothyng is added by the goodnes and faith of them. Albeit in the meane season it is true, that the effecte annexed to the Lordes supper, concernyng remissyon of sinnes doth not folow the eaters and drinkers in this supper, onles they eat also by fayth the wordes of Christe the promyser. The materyal causes of this sacrament be the breed and wyne, of whiche this sacrament the body and blood is made. The formall causes be to eate and to drinke.

¶ The Lordes supper is not deuyded in partes, onles a man wyll drawe partes oute of the matter of whiche it is made, I meane, of ꝯ breed and wine or of other thinges presente of whiche consisteth the body and bloud of Christ. Certes of the coniunccyon or rather conglutinacyon of these thinges is risen the errour of one kinde, contrary to the ordinaunces of Christe, and the vsage of the auncient church. No partes.

¶ The fathers, folowynge the apostle haue not vnaptly made two maner of eatinges of the Lordes supper. The one they corporall or sacramentall eate whyche is done wyth the mouth onely wythout fayth, and as Saynt. Auguſt. sayth whiche no spirytual refeccyon foloweth. This eatyng maketh vs to vse the Lordes supper vnworthely. And of this Paule maketh mencyon writyng to the Corynthians, in this wise: whersoeuer who so euer eate of this breed or drinke of the cup vnworthely, shall be gylty of the bodye & blonde of ꝯ lord. Also he saith, whosoeuer eteth or drinketh vnworthely eateth & drinketh his owne Of the two sortes of eatynge. Auguſtine. 1.cor.xi

dampnacion, because he maketh no difference of
The spirituall eatynge. the Lozdes bodye. The other they called the spirituall eatynge, whiche is done by fayethe and whiche the spirituall refection doeth folowe.

Thys maketh vs to vse the Lozdes supper
1.cor.xii. wozthelye. Of this, thus wryteth Paule, lette a man therfoze examine hym selfe, and so let hym eate of the bread and dzynke of the cup. Howe, he examineth hym selfe, whyche by fayethe commeth to the Lozdes supper and pondereth well with him selfe the vse and profitte of thys supper, and so discerneth this supper from a fleshly supper.

☞ Doubtles thys spirituall eatynge Christen persons do daply vse although they receyue not the sacrament, when spirituallye they be implanted and graffe in Christ by fayth, that they maye abyde in Christe and Christ in them. Of this eatynge speaketh Christ throughe the whole syxte chapter of John. But to eate together wyth the
Joh.vi. mouth and also with fayth this only maketh the wozthy and holsome eatyng of thys supper.

The effectes of the Lozdes supper. Mat.26.c ¶ Thys supper foz as muche as it is a sacramente of the newe Testament, therefoze remission of synnes is the proper effecte therof, whyche is purchased by fayethe oz credite geuen to these woordes of Christe the promyser: Geuen foz you, and shedde foz the remission of synnes. To thys effecte these also folowynge maye be added. To haue ryghteousnes. To haue euerlastynge lyfe. Foz these two effectes be annexed to remyssion of synnes. To testifye of the bountyfull wyll of GOD towardes vs. To testifie that Christe dwelleth in vs. To admonyshe vs of the promysses of GOD.

To

To be a sygne that God is appeased. For suche as beleue that they receyue in this supper forgyuenes of synnes, be also assured that God is pacefyed, and well contented wyth thē comforteynge them selues wyth this sacramente, as a sygne of most certayne grace and attonemente. To bryng ioye vnto the consciences, whē approchynge by faith to this supper we be through perswaded that we receyue remission of synnes. To kyndle rapse and fyre vp oure faythe. To prouoke vs to mutuall loue and charitie for the supper of the Lorde is a token of brotherly charitie. To moue vs to worke well leest we polute and defyle agayne oure bodyes whyche be nowe ioyned to the bodye of Chriſte. For to this intente we be iuſtified or receyue remiſſion of synnes in this ſacramente that we ſhoulde worke wel accordynge to Paule, we be his workemanſhyppe created in Chriſt Jeſu to good woorkes ſo that the ende of iuſtification is to worke wel. To teſtifye that we be chriſtiās, and appertaine to Chriſte. Thus the ſupper of the Lorde is a token of oure profeſſion. To fyre vs to geuige of thankes. And therefore of the auncīēt fathers this ſupper is called Euchariſtia, that is to ſay a thankes geuynge.

Eph. 2. b
Ro. 6. i.

Why this ſacrament is called Euchariſtia.

¶ Contrarpes and errours agaynſte this ſupper be theſe. To bring forth ſuperſticiouſly with the Thomiſtes ſondrye ſygures and types of this ſouper oute of the olde teſtamente, Albeit the eatynge of the paſcal lambe may be a figure of thys ſacramente. To holde that the ſouper of the Lorde is onely a marke to diſcerne the chriſten from the hethen. To ſay with the Anabaptiſtes ẏ the ſouper of ẏ Lord is only a ſigne

Cōtraries. Thomiſtes.

Anabaptiſtes.

papistes

of brotherly frendeshyppe or loue amonges the godly parsons . To holde wyth the papistes that the souper of the Lorde is an oblacion or sacryfyce to be applyed for other bothe quycke and deade, so that this sacrifyce maye deserue and meryte vnto them remission bothe of pena and culpa, that is, of the payne and of the blame or faulte. This erroure shal be sufficientlye espyed by the comparynge together of the commō and euangelicall souper, and of the priuate and papistical masse, in which comparison we se that the popyshe masse agreeth in maner nothynge at all wyth the Lordes souper whyche Christe instituted. To denye that mans reason is not forthewyth offēded by this sacramente, when it neglecteth the worde and commaundemente of Christe the institutoure . To denye that mans reason, is not forthwyth offended wyth the bylitie of this souper when it considereth it wythoute the promes annexed vnto it. To denye in this souper that vnder breade and wyne is ministred vnto vs the true bodye and true bloude of oure lorde Jesus Christ. To dyspute superstictouslye (as of certayne scolemen heretofore it hath bene dysputed) of the presence of the body and bloude of Christ, or howe and after what fassion the bodye and bloude of Christe is there present, or howe greate and howe lytle it is . To interprete the wordes of the Lordes souper allegorically. To put to, or take fro the souper of the Lorde. To denye that the cause of puttynge to and takynge from in this souper is the selfe reason . To steale from the laye personnes the one kynde, euen the bloude of the Lord, contrary to the ordinaunce of Christ.

Papystical masse

Scholemen.

To

To saye that a sufficiente cause of the foresayde
theste is the feare of daungers leest any thynge
myght be shed out of the chalyce. This erroure
for the mooste parte I am wounte thus to aun-
swere, lyke as the testamente or laste wyl is not
chaūged because of the feblenes of the heire, nei-
ther the heire is depriued of his enheritable
goodes not withstandynge hys feblenes or in-
firmitye. So neyther we shoulde haue bene
spoyled and robbed of the one kynde for any ma-
ner of oure infirmytie. To holde that the Lor-
des souper is not truly ministred of euyl mini-
sters. To denye the two sortes of eatynge the
Lordes souper, the one wherby we vse this sou-
per worthely, the other wherby we vse the same
unworthely. To denye that in oure tymes the
confusyon of the spirituall eatynge, whyche yet
dayly chriſten menne do vse by fayth, although
they approche not to the sacramente by the sa-
cramentall eatynge, hath ingendred the errour
of this souper. To appoynte and impute precy-
sely a certaine time to take the Lordes souper.
To compell wyth the Manichees the takers of
this souper to take it tempered wyth mannes
seede. To wrynge out bloude wyth the Catapha-
gis oute of childzen of a yere olde (which bloude
they fetche oute of the hole bodye of the chylde
by lytle small prickynges) and myngle the same
wyth floure makynge breade thereof whyche
they vse in the souper of the Lorde. To vse with
the Aquaries water in stede of wyne. To mi-
nister in the Lordes souper wyth the Artoty-
rites breade wyth cheese. To holde that outward
preparations make vs worthye to the Lordes
souper.

Manichees.
The cursed erroure of the catabyziges.
The heresy of Aquaries.
The heresy of the Artotirites.

To approch to this ſouper without al reuerece and ſobrenes . To denye that ſuche are to be dryuen away from the lordes ſouper accordige to the vſage of the auncient churche as be notorious ſynners and viſious perſons: To hold that this ſouper is not an entyre and perfect ſacrament onles the faythe of the receyuer be preſent. I anſwere with ſaincte Auguſtyne as before in the tytle of ſacramentes. To ſay that we may receyue remiſſion of ſynnes, whyche is the proper effecte of this ſouper, wythout faythe or for any other thynge, then becauſe of faythe. To denye the faythfulle effectes of the lordes ſouper or to admytte ſome of them, and to reiecte and damne other ſome. To holde that the ſouper of the Lorde euen for the workes ſake doth iuſtifye and that wythout anye good motion of the vſer, that is to ſaye, wythout the faythe of ỹ receyuer of thys ſacramente . To aſſygne or impute ỹ effect of this ſouper concernynge the remiſſion of ſynnes partely to the ſelfe ſouper and partly to faythe. To maynteyne wyth Thomas of Aquyne that the body of the Lord was ones offred on the croſſe for originall ſynne and is nowe continually offered in the aulter for dayly treſpaces.

The errour of papiſtes

The hereſy of a romyſhe ſaincte.

¶ Of Sacrifyce. Capi. xxxvij.

Diffinicion.

Sacrifyce in a generalitye is the oblacion of oure workes whyche we rendre to God whom we haue knowen to be ſuche .. .. .. one, to whom we gyue deſeruyngly this worſhyp.

Proue. ¶ That ſacrifyce is an oblaciō is certayne. For

to

to sacrifyce signifyeth here to offre, and where as I added, of our wooꝛke, I note the difference betwene such thinges as we offre to God, and such thinges as God offreth to vs. The wordes that folow in the diffinicion shewe the occasion of sacrifyce, which is the knowledge of some god amonges men. For whome euery man euē from the begynnynge of the woꝛlde hathe knowen oꝛ decreed wyth hym selfe to be a God, hym he hath studyed to woꝛshyp, to honoure, to geue thākes vnto, & to testifye this knowledge wyth some certayne woꝛshyppe towarde the same God thus knowen. And because sacrifyce is the pꝛyncipal part of woꝛshyp, therfoꝛe by it they haue declared theyꝛ studye and zele towardes the same God. Finallye, I added deseruyngly to thintēte I would shewe the powers of oure knowledge, which not onely consist in knowynge hym to be God, but also that he createth, gouerneth, and conseruerh al thynges create. This knowledge of God, whyche euen of the lawe of nature is after a maner knowen, engendꝛeth in mē a minde whyche beleueth that we ought of duty, and not wythout cause to woꝛshyp suche a God.

¶ The efficiente causes of sacrifices be the selfe offerers. The materiall causes be taken of the thynges offered, as be the beastes, the frutes. &c. Causes

¶ Nowe the occasyon of sacrifyces was the natural knowledge of God in all men, as I haue sayde befoꝛe: Of this knowledge certifyeth vs the apostle. And euen there where as he sayeth that the gentyles glozyfyed not God whome by the lawe of nature they knewe by this he also commendeth a certayne woꝛshyppynge of God. The occasyon of sacrifyces. Rom. i. c

naturally put in the gentyles. Of this worshippynge is sacrifyce a parte, wherfore I conclude the occasyon of sacrifices was vniuersallye by nature in al menne, euen as there was naturallye a certayne knowledge of God. I speake here of the generall occasyon of sacrifyces common to all men euen of nature, that they should worshyp suche as they take for GOD. I speake nothing here of the true worshyp of God. I speake nothynge of those sacrifyces whiche of a faythe haue proceded amonges the godly before ỹ lawe geuen or after the lawe by specyal commaundemente. But I dysputе here generally of the indifferente and common occasion of sacrifyces concernynge the lawe of nature whereby euen from the begynnynge of the worlde, men haue worshipped suche as they haue bene perswaded to be goddes, although not with the true worshyp or acceptable sacrifices to God. But concernynge the worshyp and sacrifyces of ỹ godly by which they haue ryghtly worshipped God, and whose sacrifyces haue bene acceptable to God, and as the scripture sayeth. In odorem suauitatis, that is to say, for a swete sauour or sauoure of swetnes, ye shall vnderstande ỹ a dystinction is to be had betwene the true & ryghte worshyp, & betwene the generall worshyp procedynge of nature, and againe betwene the sacrifyces of the godly which please God, & betwene the general sacrifices procedynge of the lawe of nature. The true and ryghte worshyp of God hath no occasyon of nature. For nature is corrupted. So neyther the sacrifices of the godlye whyche please God can haue occasion of nature, wherefore we oughte to thynke that the ho-

Adistinction betwene ỹ worshyppes or sacrifyces of the godly and of the vngodly.

ly

lye ghoste and fayth were the causes of the true worshyp of God and of the sacrifices of the godlye, the holye ghoste as gener (for all oure good worckes be giftes of the holy ghost). Faythe as a cause mouynge to gratitude and kyndnes, for asmuch as fayth can not be vnkinde. So Abel without doubtyng rightly instructed of hys parētes concerning the promise made of ẏ sede and beinge iustifyed by fayth wyllyng to declare vnto God hys kynde heart offered vnto him sacrifices, of whiche God looked because they were offered in Faythe as teacheth the Apostle where he sayeth. By faythe Abell offered vnto God a more plēteous sacrifice then Cayn. But Cayn offered sacrifices not moued by any faith of which he had no sparke, but by the general occasion of nature wherby al men be impelled vniuersallye to some worshyppynge of that God that they knowe. For thys cause God regarded not the sacrifice of Cayn, lyke as he allowed not the sacryfice of the other gētiles or worshippes wherwith they worshipped God whō they knew, other whiles by the ymage of man, other whyles of beastes, as witnesseth Paul to the. Roma.

Ge.iiii a

Heb.xi a

Ge.iiii a

Rom.i d

Ge.viiii d

¶ Noe buylded an aulter to the LORDE, and of all the cleane beastes and cleane foules offered a sacryfyce vppon the aulter and thys was a iuste and perfyte manne, wherefore he hadde also faythe which moued hym to declare agayne hys kynde heart towardes hys GOD for the greate benefite of preseruacion frome drownynge. And for as muche as Noe offered these sacryfyces by fayth they were acceptable to God, wherfore it foloweth in the text, and the Lord smelled a swete sauoure, I conclude therfore

Gen.8.d

therfore of these examples ỳ fayth gaue occasion vnto the godlye as well before the lawe was geuen as after by commaundement of scripture and worshyppynge God, and furthermore caused that the same worshyppes and sacrifyces were accepted of God.

☞ ¶ There be also some persons in this opinion e that not without sure groundes that referre the first e original begynnyng of seruynge God by sacrifyces vnto the godlye fathers of whome they wyll that the Gentyles hadde their begynnynge by folyshe counterfaytynge to offre their sacrifyces but as commonlye it commeth to passe, folowynge the outwarde worcke of the fathers without their faythe, euen as yet at thys daye they folowe many worckes of sayncties, but theyr fayth they folowe not. ¶ Thus it is verye lykelye that the gentyles in sacrifycynge of their owne chyldren folowed Abraham whyche by a speciall commaundement was commaunded to offer hys sonne Isaac.

Partes. ¶ Sacrifice taken in a generalytye for a seruice of God indifferently amonge al men, procedynge of the knowledge of some God, is of one onlye sorte, that is to wete, a sacrifice of prayse, which as well the godly as the heathen, sythens the begynnynge of the worlde haue studyed to vtter their kyndenes towardes hym, whom they haue knowen for God, saue that the godlye haue hadde other occasyons or causes and also an other intente of their sacrifyces, whiche were acceptable vnto God because they procede of fayth. Afterwarde in the lawe came sacrifices of redempcion, whiche be called propiciatory sacrifyces, whiche redemed ryghteousnes in the comonalyte

Sacrifices propiciatory or of redempcion.

comonaltye of Moses.

¶ Besyde there is yet another sacrifice of redēciō, which is a sacrifice for sins made to recōcyle and pacifye God. Thys toke his occasion at the fall of Adam, whiche after he hadde synned and agayne receyued by grace a promyse that hys fall shoulde be redressed, forthwyth in the selfe promyse thys sacryfyce of redemption beganne to stande for the synnes of Adam, through fayth vpon Christe that was to come, the offerer of thys sacryfice, who shoulde offer in the latter dayes a propiciatorye sacryfice for the synnes of the whole worlde for a perfecte and euerlastynge ryghteousnes. In thys offerer or Priest, I meane Christe beleued the fathers & became partakers of this sacryfyce.

¶ The effecte of sacryfyce taken in generallytye is one onelye, and hathe been generall amonges all menne, that is to wete, to offre some thynge to GOD that myghte testifye theyr louynge hearte towardes him. Neuertheles it is not all after one fashion in the godly and in the vngodlye gentyles, whyche folyshlye haue counterfayted the godlye. But to the intente all thynges maye be the clerer in thys behalfe. I wyll sette forth seuerallye the spyces or kyndes of sacryfyce, wherein ye shall see openlye the final effectes of all Sacryfyces. Effectes

The contraryes of Sacryfyce in a generallytye, I shall brynge forthe after the treatye of the kyndes.

¶ Of sacrifice propiciatorye or of redempcion.

I Thynke it good to begynne with the sacrypyces of redemption. For thys began before the sacrypyce of prayse, euen than when Adam receyued the fyrste promyse of the sede to come, whyche promyse Adam beleued, and because of hys fayth whiche he hadde vpon Chryst the bysshoppe and offerer of thys sacrypyce of redempcion to come, he was saued as al ỹ rest of the fathers that came after were. Nowe thys fayth afterwarde brought forth sacrypyces Eucharisticall, that is to saye, sacrypyces of prayse or thanckesgeuynge, whereby the godlye wouldе vtter theyr gratitude and louynge kyndnesse towardes God for the remyssion and grace promysed theym in the offerer of the sacrypyce of redempcion to come. Truelye there be two sortes of sacrypyce of redempcion. The one which serueth in the comynalty of Moses to redeme the ryghteousnes of the law. The other which was auayliable always before God, and is yet auayliable contynuallye because the Priest or offerer of it, I meane Chryst, is eternal, and euerlastynge for the redemption of sinnes and to obteyne vs the fauoure of God.

¶ Of the propiciatorye sacrifice of Moses lawe.

Of ỹ propiciatory sacrifice i moses lawe

A Sacrifice of redempcion in the common wealth of Moses, is a worcke that redemed the iustice of the lawe, that he whiche had committed sinne should not be excluded out of the common wealth of Moses, & it is a figure of the true sacrifice of sinnes before God.

Proue.

¶ This diffinicion is certeyne by the epistle to

the

the Hebrues.cap.ix. where the apostle plucketh from al the sacrifices of Moses law al maner of perfection in the conscience. For he sayeth thus. Into the seconde table went the hygh prieste alone once euerye yeare, and not wythout blode, whiche he offered for hym selfe, and for the ignoraunce of the people, wherfore the holy gost this signified, that the waye of holye thynges was not yet opened, while as yet the first tabernacle was standynge, whiche was a similitude for the time then present and in which were offered giftes and sacrifices that should not make the minister perfyte, as perteynynge to the conscience. &c. But Christ beinge an highe Priest. &c. shall purge your conscience from deed worckes for to serue the lyuynge God. Also it foloweth in the x.chap. Euery prieste is redye dayly ministryng and often tymes offereth one maner of offering which can neuer take away sinnes. &c. By which wordes the apostle taketh away from the propiciatorye sacrifices of Moses the purgacion of sinnes, wherfore for as much as suche sacrifices coulde not take away synnes, it is certayne that suche sacrifices of Moses lawe onelye serued to make menne righteous in the eye of the lawe. Finallye that these Mosaicall sacryfices of redempcion were fygures of the true sacrifices for synnes in the syghte of God, is manifest by the epistle to the Hebrues, namely in the.x.cap. ¶ The causer of thys sacryfyce is God, whiche commaunded thys sacryfice to the children of Israell, to admonysh thē of true sacrifices of redemptiō, which Christ ye high byshop in time cōmīg shuld offre, Moses was ye pupblisher of this sacrifice. And ye high byshop was ye offerer of it.

Heb.ix.b

Causes

¶ Of

Partes. ¶ Of thys sacrifyce be no partes, onles a man will take the dyuers kindes in stede of partes. For vnto this sacrifice belong all such sacrifyces as were made for synnes or trespaces as sinoffringes, &c. of whiche mencion is made in the. iiii. e. v. cap. of Leuiticus.

Effectes ¶ The effectes of the sacrifyce of redempcion in Moses law were these. To reconcyle the Jues to theyr compnaltye agayne. To redeme the iustice of the law. These effectes be certayne by the exemples of suche as haue be reconcyled by these sacrifyces vnto that publyque weale of Moses. Also where as ỹ epistle to the Hebrues plucketh from them redemcion of synnes before God it leaueth vnto them the redempcion of iustice in the polycye of Moses. Item to purifye or sanctify to the purgacion of the flesh, Heb. ix. For yf the blood of oxen and of gotes, and the asches of an heyfer, whē it was sprinkled, purifyed the vncleane as touchinge the purifyeng of the flesh, how moche more shall the bloode of Christ whiche through the eternal spirite offered him self without spot to God, purge your consciences frome dead workes to serue the lyuing God. To be figures of the true sacrifyce Heb. x. a. of Christ as testifyeth the sayde epist. to ỹ Heb. For the law which hath but ỹ shadowe of good thinges to come, &c.

¶ The sacrifyce of redemption before God.

Diffinicion. The sacrifyce of redempcion that serueth before God, is a satisfactory worke for the synnes of other, reconcyleyng God & appesing his wrath.

Probacion. ¶ In this diffynicion is no difficulty, of which who

who so doubteth is no christen man Hebru.ix. How muche more shall the bloud of Christ whiche thorow the eternall spirite offered him selfe wythout spot to God, purge our consciences frō deed workes. Item in the same chapiter. Christ was ones offered to take awaye the synnes of many. Probacion.

¶ The causes of this sacrifice be, God the promyser, and Christe the high bisshop or offerer. Causes,

¶ This sacrifice is not parted, For there is one onely sacrifice of redempcion for sinnes before God, appeasynge the yre of God and satisfying vnto God, concerninge perfyte rightousnes enduringe for euer. Hebru.ix. he entred ones for all into the holy place and founde eternall redempcion. Partes. hereof be none.

Effectes

¶ Theffectes be taken of the aduauntages and cōmodityes which this sacryfyce hath brought vnto vs and be these. To driue awaye sinne as witnesseth the sayd pistle to the Hebru. where it is thus sayde. But now in thend of the worlde hath he appered ones to put sinne to flight by ẏ offeringe vp of him selfe to put out sinnes. Esay liii. After he hath gyuen his lyfe a sacrifice for sinnes. Ro.ix. Of sinne he cōdemned sinne, that is to saye, be put out sinne by sacrifice whiche by the hebrue phrase is called sinne as to the Cor. him whiche knew not sinne he made to be sinne that is to saye a sacryfyce for sinne. To purge our consciences frome deed workes. To purifye or sanctyfy the beleuers accordyng to the saying of Christ in the gospell of John where he saith. As ẏ dyddest send me into ẏ world euen so haue I sēt thē into ẏ world, & for their sakes santifie He.ix.g. He.ix.d. John. xvii.c.

I my selfe, that they also myght be sanctyfyed through the truth. Fynally hyther vnto maye be referred all theffectes or vtylytyes of the death and passyon of Christe.

¶ Of sacryfyce of thankes. or prayse.

Diffinicyon. Sacryfyce eucharystycall that is to saye a sacryfyce of thankesgyuynge or of prayse is an oblacyon of our kindenes wherby after we be ones reconcyled to God by the sacryfyce of Christ we honoure God, prayse hym and gyue him thankes.

The probacyon. ¶ This diffinycyon is certeyn for it is euident by the Epistle to the Hebrues, that there is one onelye purging sacryfyce for sinnes, wherefore it foloweth that all the other workes in whyche suche as be reconcyled to God do declare their obedyence towardes hym by honoryng, praysing and gyuynge thankes be sacryfyces of prayse, and not of redempcyon.

Particyon. ¶ Of whyche sacryfyce there be .ii. kindes, the one is Mosaycall, the other is of the newe testament.

Diffinicyon. ¶ The Mosaycall sacrifyce of prayse, was wher by oblacyons were offered of the chyldren of Israell to testyfye their obedyence and thankfulnes towardes God.

Proue. ¶ Of this diffynycyon no man shall doubt after he shall perceyue that there is one only sacrifyce of redempcyon for synnes.

Causes. ¶ The causes of this sacrifyces be these, God the instytutour, Moyses the publysher, the preestes, the offerers, also they in whose name this

this sacrifyce was offered, and fynally the commaundement to offre.

¶ The sondrynes of sacrifyces procedynge of suche thynges as were offered, and of the circumstaunces of them sucksyeth here in stede of partes. For albeit there were sundry kyndes of this sacrifice, yet they tempted to this ende euen that the Israelytes shold by them declare theyr obedyence towardes God. Hyther belonge obiacyons, terrybulcyons, frayt frutes, tenthes, &c. Partes.

¶ The effectes of this Moysaicall sacrifyce were these: To declare theyr obedience towardes God. To render thankes to God. To praise God, and semblable. Effectes

¶ Thankfull sacrifyces of the newe testament.

Sacrifyce of prayse of the newe testamēte is, whereby we honour, prayse, and thanke God for the receyued remission of synnes in Chryst and his other benefytes. Diffinicyon.

¶ In the new testament outwarde sacrifyces, slaughters of beestes, or other ceremonyes be no longer in force and strength, but onely spirituall workes of the hearte and of thaffeccyon of suche a person as is borne agayne in heart by the holye ghost, accordynge to this of Saynte Peter. As lyuynge stones ye are made a spirituall house, and an holy preesthode, for to offer by spirituall sacrifyce acceptable to God by Jesu Chryste. Also accordyng to this of Saynt Paule. Make your bodyes a quycke sacrifyce, holye and acceptable to G O D, euen youre reasonable sacrifyce. Item, Hebreorum. xiii. By hym let vs offre the sacrifyce of prayse alwayes The prolongacyon. 1.Pe.ii a Ro.xiii. Joh.iii

to God, that is to say, the fruite of those lyppes, whyche confesse hys name. Item, the true worshyppers (saieth Christe) shall worshyppe the father in spirite and trouthe.

All these places doe shewe that the thanckefull sacrifyces in the newe testament be spirituall, wherin we offre oure thanckefulnes by good worckes vnto God for oure ryght cousnes and other benefites receyued in Christ. For thankfull Sacrifyces be nothynge elles then good woorckes of the Godlye whyche serue for the declaracion of theyr kyndenes towardes God, and for to prouoke other to geue credite to the gospel, and thankes to God.

Causes ¶ Causes of thys sacrifice be these. The holye Ghooste. The commaundemente and faythe. The holye ghoste is cause, for as muche as he createth in vs newe motions and newe myndes mete to doe spirituall worckes or sacrifyces. And therfore also I suppose that the sacrifices of christen menne be called spirituall sacrifyces not so greatlye because they be spirituall sacrifyces, as because the holye spirite worcketh them in vs. The commaundement is cause, for as muche as we be wylled by Goddes commaundement to worcke well, by whiche also we be assured that oure sacrifyces or good woorckes be pleasaunte and acceptable to GOD. Nowe, faythe is the cause, in as muche as it is a degre to the receyuynge of the holy ghoste. For faythe taketh holde of Christe, Christe geueth vs the holye ghost. The holye ghost engendreth in vs new myndes and spirituall, which be able to offre spirituall sacrifices. Furthermore, faith is ỹ meane whereby oure sacrifices please God accor-

acordyng to Paul, what so euer is not of faith is synne. Also it is impossyble to please GOD wythout faythe. The impulsyue cause to these sacrifices is taken of the cõsynes or conueniẽce. For syrthens we be the people of God and preistes, it is conueniente that we haue some sacrifyces. To formal causes of these sacrifices putteth Paule Romanorum. xii. where he sayeth: the lyuely and holy sacrifyce. Ro.12.b

¶ Of one sorte be al thankeful sacrifices in the new testament, euen procedynge of spiritual affections of the heart whiche is renewed & again borne by the holye ghoste. Howbeit because the good workes of saincres or godly persons be of two sortes, some of the fyrste table, whyche prescrybe aswell the inwarde as the outwarde worshyppe of GOD, and some of the seconde table whyche contayne the cyuyll and honest maners or offyces towardes the neyghboure. Partes.

Therfore we maye also make two kyndes of eucharisticall sacrifyces in the newe testamente, not that they be double and of two sortes of their owne proper nature, but because they consysste in two kyndes of woorkes, to the parfyte executynge whereof, be requyred the selfe same pure affections and the selfe same holye ghoste to make those workes holye and lyuelye sacrifyces. The sacrifyces therefore oute of the fyrste table be these. Faythe towardes GOD, feare of God. Prayer or callynge on GOD. Loue or charytye of God. Preachynge of the ghospel. Thankes geuynge. Confessynge of God and semblable partaynynge to the inwarde and outewarde seruynge of God. The scripture is full of places whyche teache Thankful sacrifyces of the fyrst table.

these sacrifyces to be mooste acceptable to God, and therfore often tyme they be called odours or sauours most swete placable sacrifices, acceptable offerynges to God.

Thākefull sacrifices out of the .ii. table.

¶ Of the later table be taken forthe these sacrifyces. To helpe the neighbour. To honoure the parentes and rulers. Not to slaye. Not to commyt adultery. To abstayne from theste, & suche lyke whyche albeit they be outewarde thynges or workes yet they be called spirituall sacrifices, forasmuche as for the mooste parte they be done by the worke of the holy ghoste, and wyth a consentynge mynde. To be shorte all the workes of saintes ought to be referred hyther, yet euen the vilest and most base workes. For they tende all vnto one marke.

Effectes

¶ Forasmuche as the eucharistical or thākeful sacrifyces of the new testament be nothynge elles but good workes of the godlye: therfore they haue the same effectes in common that good workes haue wyth these. To prayse, to honoure God wyth these sacrifyces. To rendre graces to God as wel for the receyued benefyte in Christ as for all other which God doth bestowe dayly vpon vs. To exercyse by these sacrifyces oure faythe. To prouoke others by these sacrifyces that they maye beleue the ghospell and glorifye God. Many more effectes of this sacrifyce may be broughte hyther oute of the effectes of oure good workes.

¶ Contrarues to the hole sacrifice.

¶ Contraries to sacrifice be these. To graunte that sacrifyce generally taken, is a purginge sacrifyce for the redemption of our synnes. To de-

ny

nye ẏ the gentyles receiued their custome of sacryfycinge eyther of nature whiche teacheth a certaine worshipping of such god as it knoweth, or of the folowing & imitaciō of ẏ godly fathers. To hold ẏ the sacrifices of the godly, of ẏ rude gentiles wer al one & of lyke vertue before ẏ law was giuen. To hold ẏ the godly before the lawe geuen were moued by anye other cause to do thankefull sacryfyces then by faithe inforcynge theyr kindes as her propre effect. Abrahā cōcerning the offeringe of his owne sonne had a special cōmaūdemēt of God. To saye ẏ the godlye fathers before ẏ lawe was geuē, deserued ryghteousnes by their sacryfyces and that after the lawe was geuē firste before the propiciatory sacrifice of Christ for righteousnes. To deny that forthwith euē in ẏ very promise made vnto Adā the sacrifice of Christ stode for ẏ synnes of Adā: whē he heard the voice of God saying vnto him that ẏ seed of the womā should trede downe the heed of ẏ serpent. To maintaine more sacrifices for purging of synnes thā the onely sacrifice of Christ. To maintaine more sacrifices of redēption then two, ẏ one Mosaical ẏ other of Christ. This for the synnes before God, the other for the redempcion of righteousnes in ẏ cōmō wele of the Iues. To hold ẏ the Mosaical sacrifice of redempcion redemed synnes before God. To holde that the new testament do yet after a maner requyre aswel purginge sacryfyces for synnes, as the eucharistical or thankeful sacrifices of Moses. To say that oure thankefull sacrifyces there, is some cause in vs. To holde the sacrifyces of prayse do please God in other then suche as be reconcyled.

Ge. iii. c

The erroure of papistes

papistes & scholemen. To holde that oure sacryfyce of prayse do satysfye for synnes, and do iustifye. To maintaine that our thankful sacrifices may be applied for others, so that they may deserue vnto them remission of synnes euē for the very workes sake.

papistes To confounde wyth the papistes sacryfyce and sacramente togethers, where as God offreth in this his grace vnto vs and in the other we offre laudes and thankes to God.

¶ Of repentaunce. Capi. XXXVII.

Diffinicion. Repentaunce is whereby, by true cōtrycion we dye vnto synnes, and lyfte vp againe oure selues from synnes for the receyuynge of forgiuenes of the same.

The probacion of ẏ diffinicion. ¶ This diffinition which is made of the partes of repentaunce is very certayne. For of repentaunce there be two partes, contricion & faithe, whyche two yf I can proue that they concurre and mete together in repentaunce and can not be plucked the one from the other then my dyffinicion shal be most certayne, notwithstanding, that al the schole doctours be agaynste it. In Marke. i. Christ sayeth. Do repentaunce and beleue the gospel. In the gospel of Mathewe he

mat. xi d sayeth. Come vnto me al ye that labour and are laden, and I shal refreshe you. Here laboure and burthen signifye contricion. To come vnto Christ is to beleue that for Christ sinnes be released, which thing Christe calleth to be refresshed. Item Math. iii. Repente ye of youre former lyfe. This parte is contricion, for at hāde is the kyngedome of heauen.

This

This parte requireth faythe, where by we come to the kyngedome of heauen, & wherin is founde remission of sinnes. Saincte Paul euery where maketh mencion of these two partes where as he ioyneth together mortyfyinge and quickenynge, as Romanorum. vi. Collosians. ii. And in other places of scripture oftentymes these ii. partes of repentaunce be coupled together as in the boke of kynges, where it is sayde. The Lord killeth and maketh aliue, bringeth downe to the graue, and fetcheth vp agayne. Examples hereof be these. Dauid beynge chidden of ỹ prophet Nathan, and made afrayed sayeth. I haue synned against the Lord. This part is contricion. Afterwarde the prophet addeth absolucion sayinge. The Lorde hath taken away thy synne, thou shalte not dye. This worde comforted and lyfted vp Dauid agayne, and by faythe, helde hym vp, iustyfyed, and receyned hym. In the boke of Numeri. capi. xxi. The people punyshed for theyr synnes do come vnto Moses, sayinge: we haue synned. This is contricion. Afterwarde by the commaundemente of Moses they resorte by faythe to the brasen serpent, whiche the Lorde caused to be rered vp, and so were made holy. Item in Exodus. xiiii. The people feare the Lorde. This is a parte of contricion. After this, they beleue the Lorde. i. re. ii. a. ii. re. 24.

Agayne Josue is sorye for hys synnes, that done, he rayseth hym selfe by faythe, and putteth God in remembraunce of his promises. Fynally, ỹ there be two partes of repentaūce or penaūce, it appereth moost euidentlye euen of the verye authours of baptysme. S. Johñ the baptist Josue. viii.

baptyzed

baptised to repentaunce, that is, he preached mortification. Christe baptyseth by the spirite and fyre, that is, he quickeneth the hartes. The final effecte of faythe is remission of synnes, and to whyche ende repentaunce was instituted. Nowe that there be two partes of repentaunce, contrycion and fayth, is sufficiently declared before.

Probacion by doctors þ ther be these .ii. partes of penaunce

But lest it myghte be thoughte of the papystes that the auncyente fathers be against this diffinicion I wil bring forth some testimones of the. Gregory in the thirde boke of dialoges. Of compunccion, that is repentaunce, there be two kindes, by whyche the soule thurstynge after God, is fyrste pycked to feare God, and afterwarde to loue God. This feare is contricion, loue the effecte of faythe.

Gregory.

S. Ambrose.

Ambrose writeth thus: wherefore we oughte to beleue that bothe repentaunce is to be had, and pardon to be geuen, to thintent we myghte hope for pardon as it were by faythe, whiche pardon faith obtayneth, as it were by an hande writing or indenture of couenaunte.

Tertullian.

Tertullian agreeth to the same, where he saith: It is good to be alwayes penitent, what doubtest thou? God hathe so commaunded. And he hath not onely commaunded but also pronouseth and allureth the by the rewarde of euerlastinge salvacion: yea, and addeth also an othe, sayinge:

Ezechi. xviii.

I lyue, he that sweareth woulde be beleued. O happye and blessed be we, for whose cause God sweareth. On the contrary parte moste wretched be we yf we beleue not the Lorde, neyther when he sweareth.

barnard

Barnarde in the thirde sermon of the annunciacion writeth thus. Let euery man in his feare & anguyshe

angwyshe of mynde saye. I shall go downe to the gates of hell, to the intent that nowe we shoulde not loke vp for confoyte but in the onely mercye of GOD.

¶ Causes of penaunce or repentaunce be. The holye ghost, and the worde. The holye ghost, lest in true penaunce we shoulde ascribe any thynge to our owne powers. Of thys cause testifyeth these scryptures. Hiere. xxxi. After that, o lorde, thou shewedest myne offences vnto me, I strake my selfe vpon the thyghe. i. reg. ii. The Lorde kylleth and maketh alyue. Item Christe sayeth: when the holy ghoste commeth he shall reproue the worde of synne, &c. The worde is the cause, because it is the meane, wherby the holye ghoste moueth vs to repentaunce, according to the example in Dauid who by the worde beinge rebuked of Nathan, sayd: I haue synned agaynst the Lorde. Now I do not seuer here the law from the worde, but vnder the worde I comprise both the lawe and gospel. The lawe sheweth the syn, it kylleth & driueth downe the conscience. The conscience at last seketh comfort. Then the gospel cōmeth & promiseth to the beleuers there of remyssion of synnes, and health, yf they lyue a new lyfe accordyngly. Causes of penaunce. Joh. xvi 2. re. xiiii

¶ The effectes of penaunce be taken either of the partes of the same, eyther of thynges annexed as commodities whyche doe chaunce in penaunce, or whyche folowe it because of Fayth e another parte of penaunce. Effectes of repentaunce.

So that for the moste parte, these effectes doe procede ioyntly of the effectes of contrition and fayth. For to be sorye for sinnes, maketh not the perfecte effect of repentaunce, onlesse thou also

addest

addeſt fayth which lyfteth vp it ſelfe frō the ſinnes, wherefore the effectes be theſe. To be ſowe in the hearte for thy ſynnes, and to lyfte vp thy ſelfe agayne by fayth to the intent thou mayeſt receyue remiſſion of ſynnes. To bewayle euen from the hearte for thy ſynnes: To confeſſe thy ſinnes, and agayne to conforte thy ſelfe by faith, to the ende thou mayeſt receyue forgeuenes of ſynnes. To acknowledge with thy hearte thy ſinnes, and to dampne them againe, to aſpire by fayth vnto grace. To dye vnto ſinnes by contriction, and agayne by fayth to ryſe vp agayne vnto ỹ newnes of lyfe, to ỹintent thou mighteſt be renued by the ſpirite, and put on a newe mā. To mortifie the olde Adam, and agayne by fayth to be renued by the ſpirite of the myndes.

Eph.4.c To laye downe lyes, & ſpeake the trouth. To tremble and quake for the horribleneſ of ſinnes, and agayne to ſeke by fayth the the diſcharge of the ſame. To be ſadde and heauye with the hoſynge and beatynge of the heart, which beatynge I call contriction, and agayne to be glad and ioyful becauſe of fayth, to eſchew euyll and doe good. To dampne al oure owne worckes, oure righteouſnes, iudgementes: yea, and the

Ioh.16 b beſt thynges in vs, and from thence by fayth to flee vnto grace. For to be truelye penitent, is not onely to forſake euyl worckes, but alſo to dāne al ſuche thynges as thou haſt before truſted in. Therfore Chriſt ſayeth, that the holy goſt ſhal come to the intent that he may reproue ỹ world of ſynne, of ryghteouſnes, and of iudgement, al whiche thynges the worlde ought to condempne in theym ſelues, yf they wyll be partakers of the ryghteouſnes of Chriſte. Thys effecte of

penaunce

penaunce John the Baptyst also requyreth, where he sayeth: Repente ye and beleue the gospel, that is, distrust youre owne ryghteousnes and embrace Christe who is promysed in the gospell. To receyue the holye that is geuen. For when by sayethe Christe is taken holde of in repentaunce, the synnes be released and the holye is geuen, who afterwarde ruleth, defendeth and createth newe motions to drawe wyth it wyrynge out of synnes, accordynge to the sayinge of Peter in the Actes. Mar.i.b

Be ye repentaūt & turne, y yours synnes may be wyped awaye. To drawe with it quietnes of conscience and healeth, accordynge to the prophet Jeremye. Be ye tourned that ye maye reste and be saued. To wyrynge ryse with it, accordynge to Ezechiel. If the wycked shall repente frome al his synnes, whiche he hathe done, and shall kepe my commaundementes, and do that thyng that is egal and ryght, &c. he shall be saued. Certes these and suche semblable effectes of penaunce taken forth of the commodities annexed to the same, do folow euen for the penaunce sake, but eyther because of the promes of GOD added thereunto, or for sayethe sake the other parte of penaunce, whyche cleueth to the promyses of God. Act.iii.b Jer.3.d g Eze.18.c

Finallye, for as muche as sayethe is another parte of penaunce, and charitie is a thynge allied to sayeth, therfore also charitie first towardes God, and sithens towardes the neighbour must nedes folow penaunce. From hence do flow forth nowe also outwarde good workes, whiche testifye the penaunce to be true. For what outwarde thynges so euer penaunce requyreth: yea,

yea, and what outwarde thynges so euer solo-
weth penaunce, the same beare wytnes onely of
August. the true penaunce, accordyng to faynce Augu-
stine in hys boke of penaunce, whiche sayeth:
Sicut penitencie comes est dolor, ita lachrime
sunt doloris, that is: lyke as the companion of
penaũce is sorowe, so the teares be wytnesses of
sorowe. Hereof it commeth that to worcke well
outwardely to geue almes, to faste, to subdue the
fleashe and to do semblable worckes or exercy-
ses conuenient for repentaunce, we iudge sym-
plye to be testimonies of the true repentaunce
in the hearte whiche be done euen for thys verye
purpose, that the fleashe maye be tamed by them,
to the intente that hence forth it myghte the lesse
offende. Also for as much as we read in scrip-
ture diuers examples whiche testifye that tho-
rough repentaunce, temporall peynes be here
mitigate in thys lyfe, therfore we attribute also
thys effecte unto penaunce, that it doeth miti-
gate temporall paynes in thys lyfe, accordynge
Jon. iii. to the example of the Niniuites, and of the chil-
Jos. viii dren of Israell, where God tourned awaye hys
furye frome them after that Achan was puni-
shed, whyche toke awaye of the excommunicate
thynges. Item in the boke of iudges, capitu. x.
the chyldren of Israel do confesse their synnes,
and wyth outwarde effectes also declare that
they truely repented, and therfore they threwe a-
way theyr ydols, wherefore God delyuered Is-
rael from the bondage of the Philistines and of
Amon. But this mitigacion of temporal paynes
chaunceth not merely euen for the penaũce sake,
as tofore I haue sayde of the other effectes, but
for saythes sake the other parte of penaunce.

To

To this effect of penaũce belõge al such places of scripture as eyther doe promyse mitigacion of temporall paynes because of repentaunce, or declare that the mitigacion of temporall paynes, haue folowed vpon repentaunce, as be these, yf we wyll condempne oure selues, we shall not be condempned of the Lorde. Item almesses delyuer from sinnes, that is to wete, as appertayneth to the remission of payne in thys lyfe.

¶ Contraryes to penaunce be these. To denye with the Catharans and Nouacians that such as fall agayne after baptisme canne forthyncke them selues or be penitent, contrarye to the manifest exãples, of Dauid, of Manasses, of Peter and infinite others. To holde that by this word penaunce is onely signifyed a sorowe for synnes paste, whyche erroure commeth of the partes of penaunce not ryghtlye vnderstande. To holde that penaunce is onely a bewaylynge or weping for suche sinnes as be past. To saye penaunce is onely a ceasynge from outwarde vices without the sorowe of the hearte. To ascrybe penaunce to our owne powers. To graunt that penaunce commeth by any other common meane, than by the worde preached, whereby the holy ghost dãpneth our wickednes: yea, and oure owne ryghteousnes, iudgementes and opinions. All whyche thinges the worlde lare agaynste the iustyce of Christe. To affyrme that there be other partes of repentaunce, or moore then contricion and faythe. To put with the scholemen thre partes of penaunce, contricion, confession and satisfaction. To mayntayne that there is one and the selfe same penaunce common to all maner of personnes.

Contraries to repẽtaũce. Catharans. Nouacians.

scolemẽ.

Thys

This errour confoundeth the true and fayned penaunce togyther, where as vndoubtedly beside the true repentaunce whyche consysteth in the true sorowes of the harte, lyftynge vp it selfe with sure fayth towardes the promyses of God concernynge the franke remyssyon of sinnes; there is also a feyned and hypocriticall penaunce, whyche men laye vpon theyr owne backes and diuise it wyth outwarde workes or outwarde chastyse wythout the true terrours of the heart and of the conscience and wythout fayth. In the meane season to what purpose these outwarde thinges serue, I haue declared before in the effectes of penaunce. To holde that penaunce euen for the very workes sake do iustyfye wythout fayth, or conferreth grace. To saye the effectes of penaunce proceedynge of the commodytyes therof do folowe for anye other thinges then for faythes sake, another parte of penaunce. To holde that by repentaunce or as they call it penaunce, only the actuall blame is remytted, and not the peyne, whyche they saye is done awaye by satisfaction. To holde that the effectes of penaunce do folowe because of the prestes absolucyon, although the penytent lacke fayth. To maynteyn that by repentaunce though the hole blame be released, yet not alwayes the hole gilt, that is to were, that whyche is due to the hole payne. To saye that in repentaunce all the dolle of actuall synne is not remitted, onles penaunce be perfect accordynge to all his papistycall partes, that is to were, contrycyon, confessyon, and satisfaccyon. To holde that true repentaunce can stande wythout the workes of charyte or other good workes. To deny that penaunce

Papistical errour.

The herisye of papistes.

nauñce ought to endure throughout the hole life. For sithēs we do dayly cōmit synnes, therfore so long as we liue we nede repentaunce.

Of contricion a parte of penaunce. Capi. XXXVIII.

Contricion is a true remorse or fearfulnes of conscience, which feleth that god is angry with syn, & therfore it soroweth for synnes. Diffinicion.

¶ Many places of scripture there be whiche make vs certeyn of contricion, that it is a remorse and terrour of conscience. The prophet Joel saieth. Rent your heartes and not your clothes. Itē psalmes. vi. hāue mercy on me lord, for I am weike, heale me lord, for my bones are troubled ii. cor. viii. Yē be made sad vnto repentaunce. This word (true) excludeth hypocresy which faineth contricion in fastiges, watchinges and semblable outward workes, all which neuertheles do folow, if so be the contricion be true, but without the true feares of conscience, all suche outwarde workes be nothinge worth. Fynally fayth also ought to approche to the outwarde workes whyche make them quicke and true. Probacions. Jo. ii. c.

¶ The causes of contricyon be the holy ghoste and the worde. Thē holye ghoste moueth and ledeth vs to contricyon accordynge to his office, whyle he reproueth vs of our synne, of iudgement, and of our ryghtousnes. Thē worlde is the meane wherby the holye ghoste ledeth to contricyon: So Dauid beinge rebuked by Gods worde of Nathan, sayth. I haue synned agaynst the Lorde. Causes of contricion. Jhon. xvi. b. 2. re. xii a

Partes. none. ¶ The true contricyon is one onlye thyng consistynge in the conscience, endued wyth true remorses and trobles springing forth through the preaching of gods worde, repreuinge vs of our sinnes, and is the gyft of the holye ghoste. Besides this there is also a countrefet or hypocriticall contricyon, whyche men do laye vpon them selues by outwarde workes wythout the true troubles of conscience. This is reiected of scripture.

Effectes ¶ Theffectes of contricion, be none other thing than true fearinges and troubles of conscience, rysinge by the knowlege of sinnes, as these. To sorowe wyth the hearte for the sinnes acknoweleged, and outwardlye to testyfye this sorowe
Lu. viig with good workes, exemple of Marye Magdaleyn, which in her hearte sorowed for her synnes, and declared outwardly this griefe of heart with teares and workes of loue towardes Christ. To bewayle euen from the heart thy synnes, and to
ii. Re. d. confesse the same. Thus Dauid (as is sayde) being chidden of Nathan sorowetb for his sinnes and sayth with a mournfull hearte I haue synned agaynst the Lorde. And to the true contrycyon of synnes is necessaryly requyred the
Psa. xiii confessyon of synnes before God. Kyng Dauid witnessynge the same where he saith. I shal confesse a gaist me myne vnrightousnes before the Lord, and thou haste perdoned the wickednes of my heart. To acknowlege in hearte our synnes, to whych knowlege verye egrely prouoketh vs the prophet Iere, ca. ii. iii. & iiii. To damne thy sinnes euen wyth thy hearte. To dye vnto synne euen wyth the verye hearte. To sorow heartelye

for

for thy sinnes wyth purpose to chaunge thy holy lyfe into better. Nowe outwarde thinges, as fastynges, watchynges, chastytie, weppynges, and to (be shorte) all maner of outwarde thinges make nothinge to the contrycion of hearte saue that they be markes or testymonyes of the contrycion of hearte, profytable to subdue the flesly that hensforth it maye synne the lesse.

¶ Contraryes to contrycion be these. To saye contrycion is nothynge els but a voluntary sorowynge for synnes with a purpose of confessyng and satisfyeng. To tryfle with certayne scholemen of the dyfference of attrycion and contricion. To dysputе superstycyously with the scholemen whether synnes be remytted by attrycion or contrycion. They call attrycion an imperfite dysplesaunce for sinnes that be committed. To saye contrycion is our owne worke. To maynteyn that there be other causes of contricio than the holy ghost and the worde. To holde that contrycion is conuersaunt essentially in the hearte, and virtually in confessinge and satisfyeng outwardlye. To make folysh distinccyons betwene a fyrste contrycion, that must be a moderate sorow, and a seconde contrycion, that must be the greatest sorowe, but not to muche. To holde that contrycion accordyng to grace, requyreth sorowe and merye. This errour I graunt iudgeth aryght of sorowe and grace, but of merye it iudgeth amysse, as parteyneth to the remyssyon of the blame, and euerlastynge payne. To graunte that contrycion aught to be had for euery offence whiche we knowe, but for suche as we haue forgotten, the common contrycion sufficeth.

Contraries or errours

Scholemen.

Attricion or contricion.

Scholemen.

To say that contricion be it neuer so lytle euen of it selfe wypeth awaye al the blame and payne. To holde that the outward noriture or discipline of worckes and exercyses serueth for part of penaunce or true remorse of conscyence. To saye contricion alwayes requyreth of necessite teares, or other outwarde gestures. To defende that the obseruynge of outwarde thynges serue to another purpose then to testifye of the true contricion of hearte, and to bryddle the fleash that it be no more so prone to synne. To holde that contricion by reason of charite wypeth awaye the blame, and by reason of sorowe quencheth the payne. To maynteyne that contricion without fayth is anye other thynge then verye desperation, for doubtles it cannot be nothynge elles when the conscyence doe fele theyr synnes, and see no remedyes howe to be discharged of the same.

Of fayth the other parte of repentaunce. Capitu. xxxix.

Definicion.

FAyth the other and necessarye parte of penaunce, is, that whereby the consciences be agayne delyuered out of fearefulnes, vnto ꝑ certayne & sure remission of synnes, lest they should despayre, beinge made afrayed by ꝑ greatnes & aboundaunce of sinnes.

Proue.

I thought good here seueralye to handle also fayth as it is the other parte of penaunce, to the ende that the vertue of penaunce maye be the better knowen. But what thynge properlye faythe is, I haue before in the tytle of fayth the

declared

declared sufficientlye, whiche treatyse maye be also referred hyther. Now, howe necessarlye faythe is requyred vnto penaunce, and how and in what wyse the consciences be delyuered oute of theyr feare by faythe these reasons folowinge whiche be grounded vpon the worde, shall proue wel ynoughe. For take me awaye faythe and the consciences beynge depressed by synnes haue nothynge wherby they maye rayse vp them selues againe oute of contricion. Furthermore synnes beynge by contricion bewayed and detested can yet not be remytted wythoute fayth. Fynally penaunce is vtterly vnprofytable: yea, and also full of despayre wythout this fayth: loke more of this matter in the common places of Philip Melanchton.

Melāc-ton.

Faythe as it is a parte of penaunce is not deuyded in to partes. For it is one certayne affeccion of mynde of a sure confydence apprehendynge remission of synnes by Christe.

No partes.

¶ The causes of faythe be as before the holye goost and the worde. To these also maye be added absolucion, which neuertheless is the self word, whiche worde when the consciences do heare cōcernynge remission of synnes, they rayse them selues by faythe whiche afterwarde receyueth the effecte of the worde euen remyssion of synnes.

Causes.

¶ Hyther maye well be referred the effectes of faythe, so that thou applye the same hyther vnto repentaunce. For faythe as a parte of penaunce dyffereth nothynge from faythe iustifyinge. Of whyche I haue heretofore seuerallye entreated. The effectes be these. To attayne remyssion of synnes acknowledged,

Effectes

and detested in contricion, for faithe instikyeth.
To rayse vp, to quicken, and to releue the dys-
mayed conscience in contricion.
To delyuer the conscience from desperacion.
☞ To make quiet consciences, whyche be assured
they be released of theyr synnes through Christ.
To bryngе with it the holye ghoste to be oure
leader, and the creatoure of newe affeccions and
mocyons in vs vnto a newe lyfe. For
Christe yf he be cleaued vnto by faythe, gyueth
vnto vs the holye ghoste. To cause a ryghte
loue towardes GOD and the neyghboure.
For charitye canne not be true and accepted,
before there be an attonemente made by faith.
To engendre of it selfe all good woorkes, and
to cause that they maye please GOD, accor-
Rom .14 dynge to this texte, wythoute faythe, it is
impossyble to please GOD. Item, all that
is not of faythe is synne. To shewe the dyf-
ference betwene frutefull contricion and vn-
frutefull, helthesome, and damnable, betwene
the contricion of Judas and of Peter, of Da-
uid and of Saule. For the contricion of Ju-
das and of Saule was therefore vnprofyta-
ble and damnable because it lacked faythe the
necessarye parte of repentaunce. To shewe
the difference betwene the scrupie and the
filiall feare. The scrupie feare is feare
wythoute faythe: the filial feare is ioyned wyth
faythe.

Cõtra-ries. ¶ Contraries to the faythe be these. To denye
that faythe is the other parte of penaunce. To
say penaūce auaileth wout faith. To holde that
penaunce wout faith is anye other thynge then
verye desperacion. To holde that faithe the other
parte

parte of repentaunce is our worke. To defende that the foresayde frutes of penaunce do folowe by reason of any other thing then of faith.

¶ Of confession. Capi. xl.

Confession is of foure sortes. One is before god. An other open. The.iii. private, but yet of open crymes, and whiche folowed in stede of open confession. The fourthe auricular. Diuision of confessiõ.

¶ Of confession before God.

¶ Confession whyche is made before God is whereby we daylye confesse before God our synnes, condemnynge oure selues for vniuste and wretched synners, to the ende that by the mercy of God on which we cal, we may obteyne forgenenes of oure synnes. diffinicion.

¶ Nowe, that there is a confession to be made before God, we be certyfyed by many places of scrypture. The prophete sayeth: Myne offence I haue knowledged vnto the, and myne vnrighteousnes, I haue not hyd from thee. I sayd, I wyll confesse agaynste me my vnrygh teousnes vnto God, and thou haste forgeuen the wyckednesse of my heart. These wordes of the prophete beside that they proue this confession, they do all set forthe the effecte, whiche folowethe such as confesse them vnto God, that is to wete remission of synnes. This diffinicion also is approued by the hole. l. Psalme of the prophet. Probacion. psa.xxxi

Saincte John agreeth to the same where he sayeth. If we cõfesse our synnes, God is faithful & he wil forgeue vs our synnes. To this cõfessiõ euerye where we be exhorted by the prophetes, i. Joh. i

namely of Hieremi.capitulo.ii.iii.and.iiii.

mat.vi.c Luc.xi a ¶This confession is a dayly confession because we synne daylye, and therfore Christe dyd put it in the prayer whiche he taught vs to praye, named the Pater noster, wherein we say, forgyue vs oure synnes.&c.

Causes ¶The causes of this confession be the holy gost and the worde. For whyle the holye ghost rebuketh vs accordynge to hys offyce of synne iudgement and righteousnes, and that by the word it commeth to passe that we be broughte to the knowledge of oure synnes, and after we haue knowen them, that we confesse the same before God, whiche he forgyueth when his promyse of mercy is ones laid holde of by faithe, accordynge

Jere.3.d to hys owne sayinge by the prophet Jeremy.

☞ Know ye thine iniquitie because thou haste forsaken ye Lord thy god, & hast made thy selfe partaker of strange goddes vnder all grene trees, but hast had no wil to heare my voyce sayth the Lord: oh ye shrinkige childrē, turne again saieth

Jere.3b ye lord, & I wil be maried wt you. &c. Itē a lytle before he sayeth. Therfore at the lest waye from henceforth cal on me in this wise. O my father, thou art he whiche haste broughte me vp in my virginitie, wylte thou thē be angry for euer.&c.

¶To the foresayde causes also the commaundementes of God is to be added, whiche commaundeth vs to confesse our synnes to GOD, wherby we be certifyed that this confessiō pleaseth God. This commaundemente is openly espied in this place where Christ sayeth. Repente ye. For this confession is the effect of contricion whiche is an other parte of penaunce.

mar.i.a In the gospel of Marke it is red that all were

baptysed

baptysed of Iohn in the floude Iordane, confessynge theyr synnes. Furthermore, contrycyon is cause of this confession. For he that is contryte, shall necessarelye also confesse hys synnes.

¶ There be no partes of this confession. For it is one certayne confession before GOD of synnes euen from the hert, whiche neuertheles is done of diuers parsons with diuers and sundry gestures. It is an hypocriticall confession which is made onely with the mouthe, wythout the true terrours of conscyence wythoute faythe, &c. No partes. The cõfession of hypocrites.

¶ If faythe be put to this confession, so that thou confessest thy synnes before God vnder a certayne confydence had vpon the promyses of God, by whiche he hath promysed to penitentes and suche as confesse theyr synnes remission of the same, than thou receyuest forgyuenes of synnes. Wherefore the chiefe effecte of this confession, is forgeuenes of synnes purchased by faythe, The other effectes be common with the effectes of contricion. For confession before God dothe nothynge differ from contricion, but as the causes and effectes differ. And he that is contryte, neuer forgetteth confession. Effectes

¶ Contraries to this confession before God be these, To saye confession whiche is made before God is not by gods lawe. To say this confession before God is ynoughe, and so to despyse the keyes and absolucion ministred by the brother. To saye that this confession before GOD, taketh away confession that oughte to be made to thy brother lerned in gods woorde, to thintente Contraries.

thou myghteſt be inſtructed in the knowledge of the woꝛd and receyue by the woꝛde abſolucion of thy ſynnes. ¶To holde that confeſſion beꝛe God done as it ſhoulde be is oure woꝛke. ¶To ſaye this confeſſion hath none expꝛeſſe commaundemente in ſcꝛypture. ¶To holde that confeſſion beꝛe God is vnpꝛofytable, becauſe we be vncertayne of abſolucion. ¶This erroure is greate, foꝛ this confeſſion hathe hys abſolucion by the woꝛde. And hytherto partayne ſuche places of ſcripture as do remit ſynnes vnto the repentaunte perſonnes and whyche teſtifye that by this confeſſion the holye fathers haue obteyned remiſſion of ſynnes, as pſalmes. xxxi. And thou haſte remytted the wyckednes of my herte. ¶To holde that foꝛgyuenes of ſynnes whyche folowe the confeſſion beꝛe God, dothe folow foꝛ any other thing then faythe.

The erroure of papiſtes

¶ Of open confeſſion. Capi. xxxi.

Diffinicion.

OPen confeſſion is by whyche in tymes paſt the comptters of open crymes dyd confeſſe theyꝛ ſynnes beꝛe the hole .. .. .. congregacion, erneſtly pꝛomyſynge that they woulde henceforth amende theyꝛ lyuynge, whyche done, they were pardoned, and admytted agayne into the congregacion.

Pꝛobacion.

¶We be certayne of this diffinicion by the examples of ſcꝛypture, which do aſwel teſtifye that this confeſſion was in vꝛe in the churche as alſo pꝛoue the reſydue of the diffinicion concernynge the foꝛme of this confeſſion. The examples hereof be. i. Coꝛi. v. and. ii. Coꝛinthioꝛū. ii.

In

In the fyrste place the Apostle wryteth thus. It is reported constantlye that there is fornication amonges you, and suche fornication as is not once named amonges the gentyles, that one shoulde haue hys fathers wyfe. And ye swel, and haue not rather sorowed, that he whyche hath done thys dede myghte be excluded youre companye. For I verelye as absente in bodye, yet present in spirite haue determyned alredye, as thoughe I were presente, of him ꝓ hath done thys dede. In ꝓ name of our Lord Jesu Christ, when ye are gathered together, and my spirite, with the power of our Lorde Jesu Christ delyuer hym vnto Sathan for the destruction of the fleash, that the spirite may be saued in the day of the Lord Jesus. &c. In the seconde place he wryteth thus. It is sufficient for the same man that he was rebuked of manye, so that nowe contrarye wyse ye oughte to forgeue hym and comfort hym, leste the same person shoulde be swalowed vp with ouermuche heuyneſſe. i.cor.5.a ii.cor.2.b

¶ To thys confession was not added satisfaction, as openly teacheth Paule by these wordes: It is sufficient for the manne that he was rebuked of manye.

¶ In asmuch as this confession semeth to appertayne to the forme of reprouinge the brother that sinneth taught by Christ, it hath ꝓ cõmãdement of God for the cause. For albeit Christe speaketh there of the sinnes of priuate persons, yet because we be commaunded there to disclose the sinnes of oure stubborne brother vnto the churche, therefore it semeth that his publique or open confession tooke her occasyon and begynnynge of the sayde commaundemente. Causes mat.18.c

Further-

Furthermore, this confession in ye respect of absolution hath goddes worde for the cause. The circumstaunces and ceremonies of the thynge was instituted by the authoritie of man.

No partes. ¶ This confessiō is not denyded into partes, but is one symple thynge, euen a publyque and open dysclosynge of notoryous crymes accordynge to the maner and forme aboue specyfyed.

Effectes ¶ The effectes of open confession be these. To wynne thy brother that falleth, as Christe sheweth. Math. xviii. To reconcyle hym that is fallen in to synne vnto the churche agayne. Of thys effecte monysheth vs the Apostle, where he sayeth: Wherfore I praye you doe so that charitye maye be wroughte vpon hym meanynge the person that was fallen into sinne. To warne others by thys open confession, and to fraye them frome commyttynge the lyke enormytyes To be a token of earnest repentaunce, or a tryal wherby theyr stomackes be examined whether they haue earnestly repented.

ii. cor. ii.

Contraryes. ¶ Contraryes to thys confession be. To denye open confessyon to be of Goddes lawe, as hauynge regarde to the. xviii. Chapter of Mathewe. To holde that open confession hathe satisfaction annexed vnto it. To saye that thys open and publique confessyon, whiche in tymes paste hathe been vsed of the fathers, is not to be brought againe into vre, speciallye as farforth as it is of gods lawe.

☞

¶ Of confession priuate of open crimes before a priuate, priest.
Capi. xlii.

Confession

Confession pryuate of open crymes before a pryuate Prieste, is whyche hathe succeded in place of publyque confession before remembred by whyche open synners were wonte to confesse their synnes before some one Priest appoynted oute of the numbre of the elders for that purpose, whyche to suche as were in wyll to repente, enioyned a certayne punyshment (whyche corruptlye they cal nowe penaunce) before the congregacyon, by whyche they were tryed whether they woulde earnestlye forthyncke and forsake theyr olde lyfe, whyche done, they were then fyrst receyued vnto the Congregacyon agayne. Diffinicion.

¶ Of thys diffinicion suche wryters are to be soughte and loked vpon whych haue wrytten of thys confessiō. Cypriā maketh menciō of thys in hys sermon, De lapsis, and elles where. Also the Tripartite Historye whose wordes thou shalte fynde in the common places of Melāchton. Also an example somwhat lyke vnto thys confession remayneth yet in suche places as pardons be hadde, where vnto Murtherers or other open synners resorte, and there makynge a pryuate confessyon before some certayne Pryeste be afterwarde caryed aboute the temple, holdynge vnder theyr lefte arme a rodde, and in theyr ryghte hande a brennynge Tapre, wyth the rodde they be beaten of euerye one of the Confessours, all whyche thynges done, they be ioyned certayne fastynges and prayers, and so at laste be admytted to the companye of the faythfull. Probacions. s. Cipri-an, Tripartita historia.

Certaynlye

Certaynlye of thys confession a lyke example remaynyth yet at thys day in Rome where is a specyal place appoynted for penytentes, & where they stande euen lyke vnto mourners.
Item certayne Weste churches are reported to kepe styll a lyke vsage of this confession.

Cauſes. ¶Thys confession departeth further frome the worde of GOD then the open confession afore mencioned, wherfore the cauſe of thys confession maye lawefullye make mannes authoritye by whyche it was fyrſte ordered as the Tripartita hiſt. Tripartite hiſtorye alſo declareth, where it ſayeth. It was ſene to the auncient byſhoppes, that as it were in a ſtage playe notoryous crymes ſhoulde be layed open to the reſtimonye of the churche, and for thys cauſe they appoynted forth a Prieſte of a good conuerſacion, a farthfull keper of counceil, and a wyſe manne, vnto whome ſuche as hadde offended myghte appreache and confeſſe theyr enormityes. And the Prieſte accordynge to euerye mans fault enioyned punyſhment. &c.

No partes. ¶Thys confeſſion hathe no partes, but is of one ſorte, accordynge to the forme before preſcribed.

Effectes ¶The effectes hereof be not vnlyke to the effectes of open confeſſion ſette forthe here tofore, as. To wynne the brother that is fallen. To reconcyle hym to the churche. To monyſhe and feare other from lyke fallynge. To be the trial of true repentaunce.

Contraryes. ¶Contraryes be theſe. To ſaye thys confeſſion is by Goddes lawe althoughe in ſome parte I canne not denye but it hadde occaſion of the former confeſſion. To holde that the penalty

naltye or punyshment is added to thys confession that the penitente by the same myghte satisfie for hys synnes. To holde that thys confession in whyche the Priest enioyneth penaltye or punyshment (whyche they folyshlye call penaunce) is of necessitye to be vsed, where as in dede the same is not commaunded by the lawe of God.

¶ Of auricular or eare confession. Capitu. xliii.

Auricular or eare confession is whereby doubtfull consciences and loden wyth synnes seke by the worde assuraunce, instruction, conforte, and a certayne waye to come to remission of synnes, whiche the beleuers also receyue because of absolucion and the power of the keyes. Definicion.

¶ The necessarye vse of thys confession proueth sufficientlye thys diffinicion. For manne beynge laden wyth the burthen of synnes for the mooste parte canne not comforte hym selfe, eyther because he is not well taughte in the worde, or because the batayles of hys conscience be greater then that it can well rydde it selfe of the same. Wherfore by all meanes thys confession is necessarye and profytable, to the intent that by it the conscyence maye be instructed and taughte where it oughte to seke for comforte, that it maye obteyne remission of sinnes. Nowe, that remission of synnes foloweth thys confession because of absolucion, and the power of the keyes, these places teache vs. He that heareth you, heareth me. Probacion.

Item

Mayth. xviii.c. Item to whome so euer ye shall remyt synnes, they shall be forgyuen in heuen.

Causes. ¶ The cause of this confessyon, I graunt, is mans authoryte. But forasmuche as God approueth absolucyon, and euerye man hath nede of it, therfore this confessyon is to be kept styll in the churche, yf so be we wyll that there be anye vse of the keyes in the churche. Neyther do I se why men shold be greued with this confessyon, onles I suppose bycause they haue no delyte to be instructed in the worde, where as yet they moste of all glorye of the gospell, or bycause remyssyon of synnes is vnthankfull vnto them, whyche is offered in this confession by absolucion. Thou therfore whych hast the gospel, whiche dis dayneste not to runne to sermons, mbrasinge the same with greate admyracyon and delectacyon of mynd why doste thou shrinke backe from confessynge or askynge counsell concernynge thy helth and saluacyon, and frendlye to talke wyth the curate or shepeherde, to thintent thou mayste lerne of hym euen the selfe same thyng that thou hearest at sermons by the open preachynge of the worde.

No partes. ¶ Eare confessyon is not deuyded into partes but is one simple confession where by the consciences do seke comfort instrucyon and remission of synnes, through absolucyon whiche is by the worde.

Effectes Theffectes of auricular confessyon procede of the profyte and necessitye of the same as. To be instituted and instructed better in the Christen doctrine. To receyue a stronger comforte by further instruccyon. To here of remission of synnes by the power of the keyes. To receyue

remyt-

remyssyon of synnes by the worde through the power of the keyes there maye also be gathered other effectes of eare confessyon forth of the commodytyes of the same whyche helpe to represse the occasions of synnes when the conscience dothere in confessyon the heynousnes of synnes and how horrybly God punysheth synne. On the contrary parte howe greate rewardes he wyll geue to good workes,

¶ Contraryes to eare confessyon be these. To holde that eare confessyon is by Gods lawe. Albeit I graunte that God approueth absolution. To dyspise auryculer confessyon or to neglecte it whyche although it be not commaunded by the lawe of God yet for the forelaydc commodities it is not to be dispised ne neglected. oneles a man thinketh that he needeth not the worde whyche he heareth in the instytucyon and absolucyon. To byndé aurycular confession to be a tyme certaine. To saye that the rehersall and rekenynge vp of all synnes is requyred in confessyon by goddes lawe. To saye eare confessyon is therfore necessary that the penytent maye receyue satisfaccyon for his synnes. To holde that all the synnes are to be confessed vnder payne of deedly synne. To holde that auryculer confessyon wythout satisfaccyon added to the same is in vayne and nothynge worth. To holde that all synnes are to be confessed togyther wyth all the circumstaunces belonginge to the same. To saye eare confessyon of it selfe concerneth necessyte of helth as perteyneth to the remyssyon of the blame but not to the remyssyon of the payne for whyche they holde that satisfaccyon is to be had. To holde that eare confessyon euē of it selfe wypeth away

Contraryes,

Papistycall.

Papistycal error.

The erour of ſcholemē

ſynnes aſwell concernynge the blame as the payne. To ſay care confeſſyon maketh of a deedly ſynne venyall ſynne. To holde that auryculer confeſſyon as a worke of it ſelfe delyuereth from the euerlaſtynge payne and dimynyſheth the

The herelye of. D. Thomas wor ſhipped mought be.

tempozall peyne. To holde wyth Thomas the ſcholeman that the pyncypalle effectes of eare confeſſyon be to delyuer from euerlaſting peyne and from the peyne of purgatozye in whych the ſayde Thomas ſayeth that ſuche as be confeſſed be moze eaſly punyſhed than ſuche as be but onely contrite.

Of ſatiſfaccyon. Capi. xliiii.

A diuiſion of ſatiſfacciō

SAtiſfaccyon is of two ſoztes the one whych in tymes paſt was added to open penaunce, the other is deuyſed by the ſcholemen, and by reaſon of many opynyons added to the ſame is vtterly wicked and vngodlye.

¶ Of ſatiſfaccyon vſed in tymes paſt in open repentaunce.

Diffinicion.

¶ Satiſfaccyon vſed in olde tyme in open penaunce, is a certayne peyne oz punyſhment whyche in olde tyme was enioyned by the preeſte to the penytent perſons foz theyr open ſinnes to tryc them whether they were earneſtlye repentaunt.

Probacion.

¶ There is no doubt of this diffinycion whyche is taken forth of the tryppertite hiſtory, whyche ſheweth the ozygynall beginnynge of this ſatiſfaccyon enioyned by the preeſt, accozdynge to the qualeye of thoffence, by whyche the penyten-

tes

tes exercysed them selues vntyll the tyme appoynted by the bysshop, when the bysshop beinge present they were admytted agayne to the partakynge of the Lordes supper, that tyrnall effect can not be called into doubt, for we muste kepe still this doctryne that by onlye fayth we obteyn remyssyon of synnes, thorowe Chryste and not thorough our owne workes.

¶ The cause of this effeccyon is mans authoryte, accordyng to that of the tripertite hystory. Causes.
It was sene to the auncyent bysshops. &c. as before in the tytle of confessyon of open crymes before a prouate preest, the cause also of the satisfaccyon is the preest whyche enioyned the payne or punyshment for whyche folowed satisfaccyon, whych lasted tyl the tyme prescribed of the preest. Furthermore the cause of this satisfaccyon is the penytent, whych perfourmed the same. Occasiō
Thoccacyon of this satisfaccyon was gyuen by the malyce and noughtynes of men, whych by theyr false & feyned repentaunce dyceyued ꝑ church. Partes.
¶ Sundry sortes of satisfaccyon there were accordyng to the qualyty and greatnes of thoffece. And as the synnes were, so had they canons rules and lawes for the same.

¶ Theffectes be these. To trye by the enioyned satisfaccyon whether the penytentes were truly sorye for theyr sinnes. To attempt them whether they wysshed heartely to come agayne to the congregacyon. To tame the flesh from the wantonnes of sinnyng. To be an impedyment to the flesh that it fall no more so sone into vices. Effectes or workes of satisfacciō in olde tymes vsed.

¶ Contraryes be these. To saye satisfaccyon in olde tyme was by Gods lawe, to holde that there is an other satisfaccyon for sinnes thē the Contraryes.

merytes of Chryst. To maynteyne two maner of satisfactions, one for venial synnes and another for deadly. To saye satisfaction standeth not of due workes, but superogatiue ỳ is of superfluous workes, and more then nede by whiche be redemed the paynes of purgatorye or other temporal paynes. Thys is as a Papistical satisfaction of whyche I wyll entreate hereafter. To holde that satisfaction chaungeth eternall paynes into paynes of purgatorye, or other temporall paynes.

Papistical errours.

purgatory men.

To holde that suche paynes be remitted partlye by the power of Sayncte Peters keyes, and partlye by satisfaction. To saye satisfaction taketh awaye the blame and geueth remission of synnes. To maynteyne with Thomas that the confessoure doeth laudablye when he sayeth to hys ghoostelye chylde. What so euer good thou do by satisfaction the same mought be vnto thee for remission of synnes. To holde that satisfaction sufficeth for the purgynge of payne either eternall or temporall. To defende that the penitent obtayneth by satisfaction ỹ perfyte fruit of grace. To defende that satisfaction is called a pryce, raunsome, or recompence for sinnes. To holde that one manne maye satisfie for another, as wel for the payne, as for ỹ blame. To graunt that satisfactions do yet serue whē they be done in deadlye synne. To holde ỹ the satisfaction of Chryst serueth for the whole nature of man, but yet ỳ euery man oughte to satisfie for his owne sins. To maintaine ỳ ther be superogatiue or superfluous workes which be not vtterly wicked & abhominable. To hold ỳ fastinges & other exercises to bridle ỹ riot of ỹ fleash be not due workes

good S. thomas.

to be done durynge lyfe and not at tymes appoynted.

¶ Of satysfaccion dyuysed by scholemen.

Capi. XLII.

Satysfaccion deuysed by scholemen is whiche standeth of workes not due but superogatyue or superfluous whereby be redemed ẏ paynes of purgatorye or at lest way other temporal payne. Diffinicion.

¶ The reasons whiche the scholemen brynge forthe for the confyrmacion of their heresye be these. Iniuries commytted muste be recompensed or satysfyed accordynge to the egaltye of iustyce. Ergo say they workes not due but superogatyue are requyred. Also where as God is mercyful he remytteth the blame, and where as he is a ryghteouse iudge he chaungeth the euerlastynge payne in to the paine of purgatory or other temporal paynes. Nowe, parte of these paynes they say is released by power of that popyshe keyes and parte is to be redemed by satisfactions. Probacions.

¶ The cause of this satysfaccion is thautoritie of man whiche besydes gods worde: yea, against that most open worde of God hathe deuysed satysfaccion. The occasion of this deuyse was the confession in olde tyme vsed of publique crymes before a priuate priest not ryghtely vnderstande whyche added to the penitentes a certayne penaltye or punyshemente not that by the executynge of the same they shoulde satysfye for their synnes but that beynge nowe released of theim by the power of the keyes they myghte declare before the hole churche that Causes.

they ernestly repented. The causers also of this satisfaccion be the popyshe prestes that enioyne this satysfaccion or penaunce as they call it to suche as be confessed of them. Item they whiche laye it vpon them selues as heretofore hath bene vsed to be done of workemen. I call them so whiche stryue to wynne heauen by their owne good workes as they call them. The mater or substaunce of this satisfaccion is taken forth of the selfe workes which they cal superogatyue or superfluous (in dede they be superfluous and vayne) as be pylgremages, rosaries of oure lady, vygilles, tormentaries, and be thynges of their owne bodyes wearynge of shyrtes made of heer rope girdels goynge wolwarde and barefote or with windowes in their shoes, and suche other mooste vyle workes: yea, and often tymes mooste folyshe.

Our holy religyons parsons laye penaūce vpō the selues.

Partes. ¶ The sumyshe schole doctours of later tyme whiche wryte that satysfaccion deserueth remission of sinnes make two partes therof. The one whiche satysfyeth for venyall synnes for whyche they deeme that ynter patternynges dayly sayde be sufficient. The other, whiche satysfyeth for deadly synnes, and for the paine of purgatorye.

Effectes ¶ Effectes of this scholastical, or rather diabolycal satysfaccion, they wyll haue these. To chaunge the euerlastynge payne into paynes of purgatorye, of whiche part is remytted sare they, by the power of the poppyshe keyes and parte by satisfaccions. To redeme the temporal paynes, to meryte remission of synnes or of the blame. To merite (for they be great meriters) lyfe euerlastynge. These two last effectes, the rude & foolyshe monkes haue put to, deuisynge them oute

of

of theyr drowsye pates.

¶ Of Pardons or indulgences.

Capi. XLVI.

Indulgences or pardons were in tymes past forgeuinges of open penaũces (as they cal them) or satysfacciõs. Diffinicion.

¶ This diffinicion taken forth of the maner and custome of open penaũce, and therfore it is certayne and sure. Proue.

¶ The cause of pardons is the priest which released the inioyned penaunce or satysfaction. Causes.

¶ Indulgences haue no partes whiche neuertheles, accordynge to the state of the parsons, and necessitie of the thinge were otherwhyles graunted more, otherwhiles lesse vnto the penitentes. Partes.

¶ The effectes of pardons were these. To vnburdẽ the penitẽtes, either because of their weakenes, or for other causes. To serue in the stede of satisfaction, that was enioyned. Effectes

¶ Contraries to this aunciente ordinaunce be these. To graunte with the papistes that pardons is a release of payne whiche deseruinglye we shoulde suffer for oure owne synnes, taken out of the treasure of the churche, to pay home the iustyce of God. To saye w̃ the holy man S. Thomas of Aquine, that indulgences be geuen by satisfaccions to the honour of God, & commõ profyte of ẏ church. In dede it is to greate profyte & aduauntage of the popyshe churche which is ecclesia malingnãtum, euẽ ẏ churche of harlottes. To hold w̃ schole clerkes, that pardons be not geuen for corporall thynges of them selues but as temporall thynges be ordeyned vnto spirituall, se howe pretely they cloke theyr Cõtraries or errours papistes Thomas of Aquine.

kynge gaynes. To defende that pardons by the power of S. Peters keyes do delyuer soules oute of Purgatory. To say pardons do good seruyce for the remission of temporal paynes.

Rome. Pardones. To graunte oute pardons wyth the bysshop of Rome and his reuerende clergye, for suche as geue theyr helpynge handes to the buyldinge of chapels and churches. To holde that pardons be auayleable for those that dyed in grace, or also oute of grace. To mayntayne wyth the dyssyled papystes, the pardons take awaye bothe culpa & pena, the synne and the punishement due for the same.

papistes

¶ Of the ecclesiasticall power, or power of the churche. Capi. XLIIII.

Diffinicion. THe ecclesiasticall power or power of the churche, is whyche standeth in teachyng the ghospel, administrayng the sacramentes, and excommunicatynge such as be open synners, and agayne in assoylynge the same when they demaunde absolucion.

Probacion here of. ¶ The realme of Christe is spirituall, not ruled by the swearde, by the armours, and other thinges appartaynynge to a worldly policie: wherefore this churchely power is ryghtlye described by the wordes afore sayde. Furthermore Christe whiche is bothe the founder and maker of thys churchely power remoued all worldely gouernaunce bothe from hym selfe, and from his disciples vnto the prynces of the worlde from hym selfe which would not be chosen to be kyng, but fled away frō his apostles & disciples where as he

he sayeth vnto them, the rulers of the gentyles haue dominion on them but so shall it not be amonges you. Nowe saincte Peter hym selfe, whome the papistes make the heed of theyr popyshe power or rather tyranny, vsed no worldely or temporal power: yea, on the contrarye parte Saincte Peter wryteth that we oughte to obey the temporal rulers ordeyned of GOD for the defence of suche as be good, and punyshemente of the wicked. Also Saincte Peter exhorteth his felow priestes to fede the flocke of Christ, & to plaie ye partes of bishops (for so it is in ye Greke) not constraynedlye but willynglye, not for fowle lucours sake but of a prompte mynde, not as though they bare rule ouer their flocke alotted to their spirituall charge, but in suche wyse as they may be examplers vnto their flocke. Neyther doth his felow S. Paule dissent from hym who also testifieth vnto the Corinthians of him selfe saying. Not that we are lordes ouer youre fayth but we are helpers of your ioye Nowe to teach ye gospel they be cōmañded of Christe who saieth, go ye into ye hole world & preach ye gospel. Item as my father hath sent me, so sēde I you. ¶ By sacramentes I vnderstande here baptisme, the souper of the lord, and absolucion. Of baptysme speaketh Christ thus. Go and teache al nacions, baptysynge them in the name of the father and the sonne and the holy ghoste. Of the souper of the Lorde he sayeth, Eate ye, drinke ye &c. Of absolucion he saieth. Verely I saye vnto you, what so euer ye bynde vpon earth it shal be bounde in heauen. &c. The diffinicion also appeareth certayne by the partes of the ecclesiasticall power whiche be these, the power of

Joh. vi d
i. pet. 2. c
i. pet. v. a
Some of oure bishops had nede be constrayned to this.
mar. 16 d
Joh. xx f
mat. 28 d
mat. 26. c
mat. 18. c

doctryne or order, and the power of excommunicacion and absolucion. Of excommunicacion speaketh Christ in the .xviii. chapter of Mathew. Examples of excommunicacion appeare in the fyrste Epistle to Timothie cap. i in the parsons of Hymeneus and of Alexander whom S. Paul

1. tim. i. b betoke to Sathan, that is to say, he excommunicated that they should lerne not to blaspheme.

1. Cor. v. a. Item the apostle blameth the Corinthiās, that they accused not, that is, that they put not oute of theyr company the man that had commytted adultery with hys owne fathers wyfe. And agayne afterwarde he blameth thē after they had excōmunicate hym whā he toke great sorow for his offence that they receiued him not into theyr cōpany. Finally such as haue fallen & be repugnaunte ought to be taken againe accordynge to the example of Peter, and infynyte other.

Causes of the power of ỹ churche. ¶ Christ is the principall cause of this power. For he ordeyned it and commytted it to the congregacion, as appeareth. Mathew. xvi. and xviii. and in the gospell of John capitulo. xx. After Christe, the churche is a secondarye cause of the ecclesiasticall power, whyche hath authorite to confer and to exercyse it. No priuate parson, no byshop, no archebysshoppe, or what so euer name he beareth or taketh vpon hym hathe no power, onlesse it be commytted to such priuate parsons by the hole congregacion, not taken awaye agayne for the abusynge of the same, wherefore the byshop of Rome is not a lytle to blame that he draweth the power of the churche to hys owne proper persone and vsurpeth vpon the authoritie of the same mooste tyrannouslye.

The vsurpacion of the byshop of Rome.

For

For one lye the churche hath the keyes, and therfore it also hathe the power to electe and nominate suche as oughte to administer the keyes of the church, where the pure worde of God is had and the ryght vse of the sacramentes. The maner and forme of callynge and chosynge the ministers in olde tyme vsed in the churche was thys. The people dyd chose and afterward came the next bysshoppe adioynyng to that diocese and approued the election. Testimonies of thys election thou shalt finde in the common places of Melancton. And sayncte Paule commaundeth Titus to ordeyne Priestes in the places nere aboute him. Afterwarde by authoritye of the counsayle of Nyce, the confyrmynge of the Bysshoppe elected was geuen to all the Bysshoppes of the same prouynce, whicke constitucion because it semed verye harde, was chaunged to the confyrmacion of thre, eyther beynge there presente, or elles by wrytynges agreynge thereunto.

The auncient vsage of the church.

dist. 64. ca. Episcopi.

Hable persons to the ministracion of Godes woorde be described of the Apostle in hys Epistles to Timothy, and to Tytus, which description is approued. Dist. xxv. Hytherto pertayne also other decrees, as. Dist. xxiiii. where it is commaunded that such be promoted to the dignitie of a bysshoppe as be approued of longe tyme, as wel by the worde of fayethe, as by the example of ryghte conuersacion. Item Dist. xxiii. cap. Tales. Let suche be elected to be ministers of the churche, as can worthelye handle the diuine sacramentes. Also. Dist xxiii. Car. Diis igitur. Lette therm studye and endeuonre theym selues to kepe perpetuallye the chastitye

Persons mete to be the ministers of the congregacion.

stitie of an vndefiled bodye, or at leest waye lette thē be coupled wᵗ ꝑ yoke of one only matrimony.

Partes. ¶ It is an olde diuision of the churche or ecclesiastical power, to deuyde it into power of order or doctrine, where vnto pertayneth preachyng of the gospell, declarynge of remission of sinnes, and comunicatynge thereof, administrynge of ꝑ sacramētes. And into ꝑ power of iurisdiction, to which belōgeth excōmunicacion & absolutiō. The effectes of the ecclesiastical power be these. To teach the pure worde or gospel, accordyng to the sayinge of Christ, I sende you, as my father hath sente me, but Christ was not sente to teach lyes, ergo neither the preachers be sent to teache lyes. To teache repentaunce and remission of sinnes in the name of Christ, for these be the partes of the pure worde or gospel. To minister remission of synnes to others, for thys is the chiefe effect of the gospel. To minister sacramētes accordyng to the word. To assoyle by the power of the keyes all true penitentes demaundynge the same. To excommunicate open sinners, amonges whom I recken blasphemours, false teachers, &c. Semblably Paul excommunicated Hymeneus and Alexander for their blasphemie. To receyue agayne such as couet to returne agayne vnto the churche, and so to assoyle them, accordyng to the example of the aduoutrer mencioned of the apostle in the seconde Epistle to the Cor. Howe, these effectes and offecies ther may not exercyse in a corner, but openly, and in the sighte of the congregation. For the doctryne of the Gospell is an open and manifest preachynge. Neyther is it lawefull for euery preuate person to exercyse these offices, but

Effectes

1. Tim i.

ii. cor. ii.

Ri. cor. 14

but onelye to suche as be appoynted and called there vnto by the churche, that all thynges may be done in the congregacion semynglye, and in due order. Neuertheless euerye manne maye: yea, and is bounde priuatlye to teache and instructe hys neyghbour, to declare vnto affrayed consciences remission of synnes, and that by the worde, & so to assoyle them. Also in case of necessitie it is lawfull for euerye person to minister the sacramentes. But to excommunicate is not lawfull for anye priuate person, as it is neither lawefull to assoyle the excommunicate person. For these thynges because they be publyque iudgementes and spectacles oughte to be done before the whole churche. And therfore the apostle wryteth to the whole churche of the Corinthians, and not onelye to the ministers of the churche that they shoulde receyue hym agayne into theyr companye whyche hadde committed the aduoutrye.

¶ I thoughte good amonges the contrarres hereof, compendiouslye to touche the ecclesiastical power, which vnto this dai ꝑ bishopof Rome hath vsed, or rather abused with horrible tranny, which thyng I wil the gladlyer do because I knowe that the true ecclesiastical power shal the better be espied when on the contrarye syde the false and tirannycall power of thys monster is set forth. Contrarye.

¶ Of the Poppyshe power.

The power of the churche, which hyther vnto the pope hath vsurped is a dominion in thinges spiritual and temporal: yea, rather a power aswel vpon the laytie as vpon the clergye, Definition.

gye with the authoritye of makinge and statutyng lawes to rule men withal, aswel in spirituall as temporall thynges and where lawes haue no place there to exercyse the swearde for the mayntenaunce and defence of the goodes bothe spiritual & temporal of the churche militaunte.

Probacion. ¶The firste parte of the diffinicion is apparaunte dist.xix.Capitu. Ita dominus. Also in the decretalles, de electione. Cap.significasti. Also in the decretales, de hereticis. Cap. Ad abolendam. Nowe of hys dominion vpon the laytye, there be examples ynough, in which we see the tyrannye of the byshoppes of Rome vppon

Zacharye Emperours & Kynges, pope Zacharye deposed Hilderiche the Frenche king and made of a king a monke. Innocent the fourth dyd put downe

Alexander the thyrde. Frederike the seconde frome the empyre and in his place set vp another. Pope Alexāder the.iii. before hym dyd treade with his fete vpon Frederike the first emperour of the name surnamed Barbarossa father to the sayde Frederike the seconde. And of authoritie of makynge and inactyng lawes at their pleasure which they binde

Leo. men vnto, more strayghtlye then to the gospell,

Boniface. certifieth vs Leo. Dist.iiii.ca.de libellis. Now, Boniface the.viii.raised greate warres in Italye.

Gregory moued al warres vpon the emperours of Rome for mayntenyng theyr confyrmacion of the byshoppe of Rome. Pope Julius

Julius. because he made manye warres is honoured of

Clemēt. some for a sainct and a blessed mā. The false and

Particion of the popishe power. traytorous warres or rather conspiracies of Clement be not vnknowen.

¶This popish ecclesiastical power they deuide into order where by they chose their ministers ẏ

maye

maye proclayme and preache this power furniſhed with lyes and tyrannye, and in greate abuſe diſtribute the ſacramentes. And into iuriſdiction ſpirituall and temporall.

¶Of this power the cauſes be Tirannye and a mere luſt to raygne, wherby Boniface ỹ thirde obteyned of the emperour Phocas the name of the vniuerſal biſhop, which obteyned by lytle and lytle to his powers, he encreaſed the ſame, & to the intent it myghte be the moze ſure and ſtable and alſo extende the farder, his ſucceſſours byſhoppes of Rome ſtudyed the ſame that Boniface dyd, tyl at laſt they were become in worldlye power farre myghtyer then kynges and emperours, whom other whyles they vtterly depoſed of the empyre, finally, I call the popiſh power a tyranny, foraſmuch as it is a power gotten without ryghte & vnrightely poſſeſſed of them, namelye ſithens they alſo glozy and boſte to be the vicars of Chriſt, by which facte they declare themſelues to be very antichriſtes, that is to ſay, agaynſte Chriſte. Cauſes.

¶Their effectes & wozkes be theſe. To deuiſe and make lawes, ſtatutes, ceremonies, articles of the faith, and now theſe, now thoſe rites, whiche the byſhops of Rome do laye vpon the ſelye congregacion as oracles of God oz goſpels with this condicion annexed therunto ỹ who ſo euer trãſgreſſeth ỹ ſame ſhalbe depziued of the name of a chriſten man as openly teſtifieth Leo. diſt. iiii. cap. de libellis. To confirme the higheſt temporal ruler in earth, diſt. xrii. ca. Omnes, where it is read that S. Peter receyued of Chriſte the adminiſtracion bothe of the earthlye and of the heauenlye empire. To adminiſter worldelye po- Effectes

wers

wers whyche power the bysshops of Rome take vnto them of Peter theyr predecessour accordynge to their lawe aforesayde. To make temporall lawes. To gyue sentence of death accordynge to the same. To make warres for defence of the churche goodes. These temporall offices be nothinge mete and conuenient for bysshops especyally sythens (as I sayde) they wyll be vycars of Christe in the kyngdme of Christe whiche was altogether estraunge frome this world. To ordeyne and electe blynde bousardes, contrary to theyr owne decrees, as well to preache impure doctryne defoyled wyth mans inuencions and for the moste parte repungnaunt to the sincere worde of God as to distrybute the sacramentes in an horryble abuse. To curse and excommunycate euerye man at theyr owne pleasure, as testyfye the exemples of themperours of whome there hath ben in maner none before our tymes whyche hath eskaped theyr thunderboltes.

¶ Here folowe the rest whyche be contraryes to the true Ecclesiasticall power.

Contraryes. ¶ Contraryes therfore to the true power of the church be these. To holde that the ryght of conferryng the Ecclesiasticall power remayneth only wyth the pope and not wyth the churche whiche hath the keyes gyuen vnto them of Christ.

Papisticall

To saye no man ought to be admitted to mynystre the worde onlesse he be elected ordynate and confyrmed of the pope or his deputyes. To denye that euery partycular congregacyon hath power to reiect theyr minystres of the worde by the authorytc of the keyes commytted vnto the.

The detestable. heresy of papistes

To

To ſaye that onlye to Saynt Peter and his ſucceſſours byſſhops of Rome were gyuen the keyes of the Eccleſiaſtycall power and not to the churche. To denye that the principall effectes of the churcheiy power be, to teache Gods worde, to preache remyſſyon of ſynnes by Chriſt, to beſtow the ſame vpon ſuche as couet it to diſtrybute treghtly and purely the ſacramentes. To holde that the power of the church ſtandeth not but amonges the annoynted preſtes. To holde that priuate perſons maye not priuatlye exercyſe thoffeces of the Eccleſiaſtycall power as to inſtruct theyr neyghbour in Gods worde, to ſpeake and talke of the Goſpell, in neceſſitye to diſtrybute the ſacramentes, &c. To holde the open confeſſyon is not neceſſarye. To do awaye priuate abſolucion and be contented wyth an abſolucyon phantaſticall. To ſaye that publyque abſolucyon canne not ſtande wyth priuate abſolucyon, but that the one or the other is to be abolyſhed. To defende the excommunycacyon apperteyneth to priuate perſons that they maye excommunycate of theyr owne authorytye whome they liſt. To holde that excomunycacyon maye duelye be done althoughe it be not openlye done before the congregacyon. To ſaye that onelye ſuche as preach cupll doctryne are to be excommunicate and not ſuch as graue cupll exemples of lyuyng. To denye that ſuche are to be receyued agayne into the congregacyon whyche haue repented. To ſeke anye other thyng by the Eccleſiaſtycal power then the execucyon of the foreſayde effectes. To exercyſe the offyces of the Eccleſyaſtycall power openly wythout lawfull callyng by ỹ church to ỹ ſame.

The errour of phantaſticall perſons.

Errour of Anabaptiſtes

Math. xxiii.a. To resiste rashely the mynysters of the church contrarye to the commaundement of Chryste, who sayth. All thinges that they commaunde you to do that do ye, that is to wete, as longe as they sit in the chaire of Moses. Nowe to sit in the chayre of Moses is to expounde the lawe of God purely and sincerelye. To holde that the vse of the Ecclesiastycal power is letted or taken awaye through euyll mynysters, so that they sit in the chayre of Moses. Therfore Christe signifyeth that there sit in the chayre of Moyses scribes and pharises both good and bad, wherunto accordeth Paule writynge to the philip. thus. Some preache Christe of enuy and contencyon, some also of a good wyll. &c. But what forceth it, sayth Paule, so that Chryste be preached by any maner of wayes whither it be by occasyon or of true meaning. I therin ioye, yea and wyl ioye. To abuse the offyces of the Ecclesiastycall power for gaynes and foule lucre. To holde that the Ecclesiastycall power is of no force. To holde that by the power of the keyes soules be delyuered through pardons out of purgatorye. To saye in reseruacyon of cases not onlye the canonycall payne but also the offence maye be reserued, yea and in suche as be trulye repentaunt.

what is to sit in Moyses chayer

Philip. i.

Heresie of purgatory men

Popishe errour.

Of mens tradycyons in the Churche Capi. xlviii.

I Wolde not put the place of mens tradicyons amonge theffectes of the Ecclesiasticall power, as though it sholde pertayne proprely thyther, forasmuche as to con-

constitute humane tradycyons in ẏ church is not ẏ propre effect of ẏ churchly power, but whyche myxed therwith for certayne and necessary causes, as hereafter shall more playnly appeare.

¶ Mens tradycyons in the churche therefore, be ordinaunces of men whyche they make, whiche haue a commyssyon of the churche to the same, to thintent that all thinges maye be done in the congregacyon wyth comelynesse and in ordre. Descripcion.

¶ This diffynycyon is playne. For they be not gods whyche ordeyned humane tradycyons in the churche, or yet do ordeyne. Furthermore certayne it is that the tradycyons be not of the lawe diuyne, bycause they be not expreslye mencyoned of in the worde. And thapostle. i. Corinthi. vii. where as he had not an open worde of God to serue for his purpose durste not but cal his tradicyons counsels and not commaundementes where he sayth: Concernyng virgyns I haue no commaundement of the Lorde, but I gyue counsell. &c. Wherefore we ought dilygentlye, accordynge to the maner of Paule, to discerne mens tradicyons frome the expresse commaundementes of God. For thus the apostle alwayes protesteth before his tradiciõs: I speake this of fauour, and not of commaundement. Item to the rest speake I (sayth Paule) and not the Lorde. The fynall effecte putteth Paule where he sayth: wherefore brethren endeuer yourselues to this, that ye prophecy (he calleth prophecye interpretacyon of scrypture) and forbyd not to speake wyth tonges, and let all thynges be done honestly and in ordre. So there Paule doth instytute lessons or redynges in the church probaciõ i. Corin. vii. c. i. Corin. vii. a. i. Corin. vii. c. i. Corin. xiiii. g.

Item that women speake not in the congregacion but kepe silence. Also in the eleuēth. chapter that women haue their heades couered, and that menne be bare headed when they praye.
Item in the seuen chapter that the man & wyfe abstayne one from another for a tyme, but not so but they come agayne together afterwarde, lest Sathan myght tempte them for incontinencie. Also that the faythfull husbande forsake not his vnfaythfull wyfe, so that she will agree to tarye with him. And the apostle addeth the final effecte wherwith he concludeth his traditions, saynge: Not that I shoulde caste a snare vpon
1.cor. 7.a you, but that ye myght folowe that which is honest and comelye. &c. Hereby it also appeareth that Humane tradicions be no Sacrifices or seruyce of GOD, but thynges indifferente which may be chaūged, altred, corrected and reiected, accordynge to the occasion of the tyme, euen as the same selfe thinge was done in counsels, folowing which customably haue corrected and oftētimes reiected ỹ constitutions of their predecessours which thing they myght not haue done if humane tradicions had ben of gods law.

Causes. ¶ The causes of humane tradicions in the churche be these. The authoritie of man, and the
Partes. power whiche the pastours and ministers haue that be called of the churche.
¶ Humane tradicions be all of one sorte in the churche whiche some men call ryites, some ceremonies. And forasmuch as some ordinaūces apertaine to order, & other sōe to institutiō, therfore they may be deuided into tradicīōs ordinal, and institutory. Vnto ordinall maye be referred

holye

holye dayes, fastynge dayes, diuersytie of garmētes.&c. Unto institutoyr lawes may be referred lessons and songes, wherwith the youth and the rude people be instructed. The papistes denyde the traditions into vniuersall and perticular. The vniuersall they say oughte not to be corrected ne chaunged but the particular may.

¶ The effectes of humayne tradicions in the churche be these. To make that al thynges (accordynge to the rule of Paule) be done in the churche honestly and in ordre. Also in an other place he sayeth. This I speake for your profyte not to intangle you in a snare, but ye mighte folow that is honest and comely. Item to make the confusion vnmete for the churche be eschued. To cause that soberlye and quietlye all thynges be executed in the churche. To bringe to passe that the youthe and vnlerned people maye be instructe, and broughte vp in the woorde of GOD.

Effectes i. cor.14.

i. Cor.7

¶ Contraries to mens tradicios in the churche be these. To holde that humayne tradicions be institute in the churche to be a true seruyce of GOD. To saye mennes tradicions in the churche yf they be repugnaunte to the woorde oughte not to be caste forthe. To saye all humayne tradicions ordeyned of popes in the churche are to be kepte vnder payne of deadelye synne, because popes be heades of the church and vycars of Christe.

Contraries.

The most damnable heresies of papistes

To holde that mens tradicios muste be had in suche ryece that we maye not ones doubte or aske the question whether they be repugnaunte wyth the woorde or no. To holde that it is in the bysshoppe of Romes power to make

tradicions and lawes of lyke strength with the commaundementes of God. To holde that humane tradicions deserue grace or remission of synnes. To mayntaine that mens tradicions in the churche serue to pacifie God and to satysfye for synnes. To saye mens tradicions in the congregacion may not be brokē in case of necessitye. To caste forthe of the churche all humane tradicions: yea, & those also whiche be not repugnaunte to the worde whiche rashnes is cause of great dissencion and of manifolde incommodities. To denye that we oughte to obey mens tradicions which be not contrary to the gospell but ordayned to this onely ende that all thynges be done in the churche semynglye and in ordre.

i.cor.xi c To rayse discorde for mennes tradicions in the churche. Against these speaketh Paule where he sayeth. But yf any man seme to be contencious amonges you, let hym knowe that we haue no suche custome neyther the congregacions of God, to mayntayne that this lyfe may be ruled without ceremonies and rites. To auance and extol humane tradicions aboue the commaundementes of God as they haue done which haue dreamed superfluytie of ceremonyes. To snarle the conscience by humayne tradicions agaynste whome wryteth Paule. i. Corinthiorum. vii.

Ceremonies be thynges indifferente.

To denye mens tradicions whether they be rytes or ceremonyes to be thynges indifferente. I cal that indifferent wherein consysteth neyther ryghteousnes neyther synne. To transgresse the tradicions of men in the churche after a sedicious maner and to ỹ sklaundre of others. To say the scripture onely damneth humayne tradicions amonge the Jewes where Christ sayeth:

They

They worship me in vayne with the commaundementes of men. &c. To lade the churche wyth humayne tradicions. To kepe and obserue tradicions of men supersticiously. To say mēs tradicions maye not be of diuers sortes in dyuers places. To say that of necessitie of saluacion all humayne tradicions oughte to be in all places alyke. To denye that honest ceremonies & rites vsed hitherto in the churche which be not agaynste the worde may more profytably be kepte styll then new ordeyned. To denye that ẏ chaungynge of humayne tradicions onles necessite or vrgente commoditie moueth to the contrarye, is cause of infynite mischeues and incommodities. To cōdemne suche as haue throwen oute of theyr churches vnprofytable and wicked ceremonyes. To denye that charitie and necessite be the meanes whereby all mens tradicions in the churche oughte to be measured.

The erroure of supersticious persons

¶ Of the churche or congregacion. Capi. XLIX.

The place or tytle of church foloweth very conueniently the ecclesiastical power. For the churche is the kyngedom wher- .. .. .. in is exercysed this ecclesiastical power, and from whence it procedeth originally by reason of the keyes commytted by the churche vnto the ministers of the same. But for as muche as the churche consysteth indifferently, as well of the true faythefull parsons, as also of hypocrytes and false harlots, it is harde so to describe the church that thou maiest therby know wherin the godly do diffre from the counterfayte and

dyſgyſed game players (we call ſuche hypocrytes) namely ſythens theſe two ſoꝛtes of menne haue in outewardes apperaunce all thynges a lyke, I neuertheleſſe to thintente I may ſhewe ſome difference betwene ꝯ true membꝛes of the churche, and the diſgyſed hypocrites haue to my power ſeuered them in the cauſes and effectes, ieeſt I ſhoulde gyue occaſyon of ſclaunder to the papiſtes whyche be euer barkynge and cryinge oute againſt vs, of the one church we make two, becauſe we make diſtinction betwene the true and the counterfayte.

diffinitions. ¶ Wherfoꝛe the churche in a generalitye is the congregacion of al ſuche as pꝛofeſſe the goſpel, onely the excommunicate excepted.

Probation. ¶ I thinke it vnknowen to no manne that the churche taketh hys oꝛiginall begynnynge of the pꝛofeſſion of the goſpell, and that then it began whe n the fyꝛſte pꝛomyſe was made of the goſpel, whyche foꝛaſmuch as it befell euen in Adãs tyme, and vnto Adam, it is certayne that the churche began euen then, and that from Adam vntyl this daye it hathe ſtande amonges all the pꝛofeſſours of the goſpel, and yet it ſtãdeth with al ſuche as pꝛofeſſe the ſame. I added (in a generalite) becauſe I woulde make a diſtinction and difference betwene the true beleuers oꝛ righteouſe perſons, and betwene falſe hipocrytes and diſceyuers. And albeit the ſcripture nameth aſwel the bad as the good vnder the name of churche, as the parable of the nette caſten into the ſea teacheth in whiche be taken both good and euyll fyſhe, yet euery manne wyl iudge that the good fyſhes are to be pꝛeferred befoꝛe the badde.

Wherefoꝛe

Wherefore no man ought to meruayle thoughe we because of the ope testimonies of scripture, haue seperated the churche of the true beleuers from the hypocrites, whiche churche kynge Dauid calleth ecclesiam malignantium, the church of the euyll and wycked persons, whyche he woulde not haue done yf there were onely wythoute diuersitye one generall churche, and beysdes it none other whyche maye truelye be called the churche as hereafter I shall declare in the causes. Nowe the excommunicate personnes be no longer of the churche accordynge to ỹ sayng of oure sauioure Christe. That yf he wyll not heare the churche, let hym be vnto thee as a hethen person and publicane. mat.18.c

¶ There is one churche in a generalitye (as sayde is) throughoute al christendome in whiche churche be two sortes of menne, some be holy in dede, some counterfayte holye or hypocrytes. The cõgregacion of those, the scripture otherwhiles calleth the counsayle of the ryghteous, as Psalmes.cj. otherwhiles the immaculate or vndefyled churche, as canticum.v. nowe wythout wrincle as Ephesiãs.v. nowe the seat of Dauid, as Esay.ix. nowe the kyngedome of Dauid, as euen in the same place, nowe ỹ body of Christ as.i. Corinthiorum.ii. nowe the churche of the sanctes as.Psal.lxxxviii. nowe the members of Christ, nowe the multitude of the beleuers.&c. But ỹ church of ỹ other the scripture calleth the congregacion of the vngodlye of dysseuerance. partes.

¶ The true and properly called churche is thus discribed of Paul. Ephesians.i. The churche of ỹ righteous is whiche Christe loued so well ỹ he bestowed euen hym selfe for it to thintẽt he might The discripcion of ỹ true church.

sanctyfye it beynge purged with the washynge of water by the worde that he myghte make it a gloriouse churche not hauynge eyther spote or wrincle, and that it might be holy and withoute faulte. And this true churche is not layde opē to the eyes but is beleued accordynge to the artycle of oure Crede. I beleue the holye churche catholyke, the communion of sainctes. The churche of hipocrites describeth the prophet Esay wyth these wordes. This people (sayeth the Lorde) approcheth vnto me wyth theyr mouthe, and wyth theyr lyppes they honour me, but their heart is farre from me: in vayne they worshyppe me, teachynge doctrynes, and commaundementes of men. This churche contrarilye is open and apparaunte to the eyes, for all her woorkes, all her worshyp wherewith it thinketh to serue God is outwarde. It is an outewarde hue or visoure of the pure churche, wyth mens tradicions in stede of the syncere doctryne, wyth the mouthe and lyppes onely wythoute the affeccions of the hert worshyppynge God.

Esa. 26 b

Causes.

¶ And forasmuche as I sayde in the churche to be two sortes of men, true, faithful, and counterfet or hipocrites, therfore now also two sortes of causes are to be set, procedynge neuertheles of all one mater, to the intente it may appere why these be hipocrites, and the other verilye faythfull. These causes therefore ensuynge of the true churche, whyche otherwhyles the fathers haue called the pyller of the trouthe. The promyse of God or the gospell, Christ, faythe, the holy ghost, the pure doctrine hole and perfite in al her effectes and turisdiction. The promyse of GOD or the ghospell is the cause of the true churche

Causes of ye true churche.

churche, forasmuche as through the promyse of the gospell it had her beginnynge and where vpon it was founded. For forthwith as the promyse of the gospell was ones made the churche beganne to spynge, and whervnto as soone as Adam gaue credite he became a membre of the same. So euen at thys daye suche as by faythe take holde of the glad tydynges of Christe (for that is the gospell) are become the true membres of the churche. I speake here of fayth as it is an assured confydence vppon the promyse of the gospell and not of the fayned fayth of hypocrites, which is onely a knowledge without true mocions of hearte, whereof I shall here after speake in the causes of the hypocriticall or counterfet churche. Nowe, Christe is cause of the true congregacion, for as muche as of hym the prayse of the gospel was made, and who also satisfied the same. Also because he is the heade of the churche wherof the taketh her sustentacion, increase, ryghteousnes, glorye, clennes, holynes. Eph. v. Colos. i. Item, because he is the foundacion of the churche. Esay. 8. The holye ghoost is cause of the true churche, for as much as he is geuen vnto the churche of Christe to be the ruler and gouernoure calleth the Churche by the worde, gathereth it together, sanctifyeth or maketh it holye, (wherof also he hathe hys name) furnysheth it with sundrye gyftes, comforteth and rayseth it vp agayne in tribulacion, maketh it apte and mete to doe lyuelye and true woorckes, whyche maye please GOD, and whyche be moost acceptable and thanckefull Sacrifices vnto hym, full of good sauoure, and finallye whyche preserueth 1. cor. iii. Gala. ii.

ſerueth it in the trueth acknowledged, that it ſal not awaye agayne frome the ſame.

The formall cauſe.

☞

¶ The formall cauſe of the true churche is the pure doctrine beynge abſolute and perfyte in all effectes and iuriſdiction. For thys doctryne is a ſure ſygne and a certayne marcke whereby the true congregacion is knowen fromſe the forged church. I vnderſtand vnder this doctrine ỹ pure preachynge of the goſpell, and the liuelye effectes of the ſame in the conſcyences. For ſo doth our ſhepherde Chriſt diſcerne ỹ doctryne of falſe Prophetes or Hypocrytes frome the true doctryne, where he ſayeth: Take hede of

Mat. vii

falſe prophetes, whyth come vnto you in theyes clothes, that is to ſay, in outwarde apparaunce of true doctryne. For all that whole place muſt be referred to doctryne (but inwardelye ſayeth Chriſte) they be rauenous Wolues, ỹ is, tearyng & pluckyng a peces mens conſcyēces wyth theyr wycked and falſe doctryne by theyr fruites ye ſhall knowe them, that is, by the effectes of theyr doctryne. Whether do menne gather grapes of thornes or figges of breers, whether can Hypocrytes geue reſte vnto mennes conſcyences wyth theyr doctryne. For by fygges and grapes be vnderſtande moſte ſweete fruytes of conſcience, as be peace, ioye & tranquilitie. So euery good tree maketh good fruytes, ỹ is, good teachers wyth their true doctrine, bryngeth vnto the conſciences peace, ioye and tranquilitie. &c. A corrupte tree maketh euyll fruytes, that is, the impure doctryne of hypocrites diſſeuereth, confoundeth and diſturbeth the conſcyences. &c.

I referre alſo vnto the pure doctryne ỹ lawfull

vſe

ble of the sacramentes, for thys is a part of the pure doctryne. Item free remission of synnes, whyche is the effecte of pure doctryne. Also absolucion and excommunicacion formed of the worde of God, al whiche I make here to be signes and sure marckes wherby the true churche is knowen.

¶ The causes of the hypocriticall churche.

Causes.

AS to the outward shew and apperaunce, the false and conterfayte churche hathe ∴ ∴ ∴ the selfe same causes that the true churche hath. For it hathe the same gospell, the same bybles, the same sacramentes, they professe the same Christ, they glorye of the same faythe, they prescrybe the same holy ghost vnto al their counsels, and the same they dreme to be the author of al theyr affayres and doynges. But looke neuertheleſſe howe muche diuersite there is betwene trueth and dissimulacion, betwene apperaunce of thinges, and the thinges selfe, betwene a painted face and a natiue colour, euen so much difference there is betwene the causes of the true churche and the causes of the fayned and hypocriticall churche. A lyuely example of thys hypocriticall churche is at thys daye the popish assemble. For the papistes doe ascrybe theyr churche to be a societie or felowshyppe of outwarde thynges and rytes. &c. Wherefore they them selues make their church the exampler of the hypocritical congregacion and not I, namelye sith it is apparaunte that the true churche is spiritual, not of this worlde, neyther cōmeth

the churche of Rome.

Frier forestes churche.

it

it with appoyntinge and markynge, and whiche is not open and layed out to the eyes, but beleued onely by faythe, accordynge to the article of the Crede, I beleue the catholyke churche. The example also of the Prophet Elias teacheth the same, who when he sawe the outwardlye apparaunt membres of the church, sayd to the Lord, I only am left, but the Lorde answered, I haue left me seuen thousand in Israel, of which neuer one man bowed hys knees vnto Baall, nor kissed hym wyth hys mouth.

2.re.xxi. Ro.xi.a this ba= alamonges vs is ẏ by= shoppe or Rome ẏ greate god of ẏ earthe

¶ The effectes of the true churche.

¶ Double effectes doe aryse of the two sondrye kyndes of menne in one generall churche. But to ẏ true churche these effectes ensuyng appertayne, which ẏ true church worcketh by the assistence and gouernaunce of the holye ghost. To heare the pure worde truelye. To receyue the worde with the hearte. To beleue the woorde wyth confydence. To vnderstande truelye the worde hearde, receyued and beleued, accordynge to the parable of the sower where Christe expouneth the good seed ẏ true churche. To vse the sacramentes lawefully accordynge as is appoynted by the worde. For who so reteyneth the pure worde, kepeth also the sacramentes in the ryghte forme beynge a parte of the worde. To loue the pure worde, accordynge to the sayinge of Christe. My shepe doe heare my voyce. To depart in no wise from ẏ true worde for asmuch as the church is the pyller of the trueth, because it is buylte vpon Christe the stone.

Effectes

Mat.13 c

Joh.x.a

To flee the vnpure worde, none otherwyse then shepe doe flee euyll pastures and that by the com=

commaundement of theyr shepehearde Christe, who bydeth them beware of false prophetes and also of the leuen of the pharysees. To know and receyue onelye Christe for their herdman, heade, iustifiour, sanctifiour and sauyoure. For what so euer holynesse the churche hathe, what so euer iustification, what so euer clennesse, it taketh it all together of Christe. To be ruled of the holye ghoste to the intente that all the workes of the churche maye be bothe lyuelye and effectuall and also pleasaunte to God. To exercyse the keyes geuen vnto them of Christe and to committe the same to pryuate personnes, to the ende that the pure worde maye be preached, and the free remission of sinnes in Christe publyshed that men maye be comforted by absolution and bydden by excommunication. To sacrifyce vnto GOD sacrifices of prayse, and spirituall sacrifices, euen of oure owne bodyes, and the fruyte of oure lyppes. To be kepte frome erroure, accordynge to the sayinge of Christe that the false Prophetes shall aryse and shall bringe in to erroure, euen the verye electe or chosen personnes maye erre finallye or to the ende, euen because they be in the hande of Christe, oute of whose hands no manne canne take awaye. To obeye euerye Humane creature for the Lordes sake. To haue of promyse euerlastynge lyfe annexed, and other infinite rewardes in thys lyfe.

Mat. 7. c
Mat. 16.

To folowe throughlye Christe as captayne and leader in the doctryne and maners of lyfe. For so is Christe pronounced in the scrypture, as an example for the Churche to folowe. Semblable effectes verye manye maye

1. pet. 2.
Heb. xiii
Ro. xii.
mat. 24. c
5.

be

be yet gathered of the true churche, all whyche the scrypture expresseth in the name of spouse by whyche the churche is signyfyed. Nowe, the offyces and partes of a spouse or bryde be, in all thynges to obeye the brydegrome, to loue the brydegrome, to haue a good hope and confidence in the brydegrome, to cleue only vnto hym, to obeye hym, to feare and honour the brydegrome, to be agaynst the dishonesty of the brydegrome, and to do all thynges that maye tende to the honest fame and worshyp of hym, to reuerence, to magnyfye and auaunce hym, to reioyse in ỹ brydegrome, to be obedyent to his commaundement, to execute his pleasure louingly and with gladnes, to vse in commune all his goodes togyther with hym, &c. All these thynges also ought to be appropryate and be the verye partes of ỹ church towardes Christe the brydegrome.

The properties of a spouse or bryde

¶ But nowe, albeit the spouse performeth all these thynges truelye and is made handfaste by the holye ghoste, yet is she not called euen for these workes sake a churche immaculate or vndefyled, holye, and wythoute wrincle, but for Christes sake, who hath halowed it, putting him selfe into the vtter perils of death for his spouse sake. Also because the churche hath the holye ghoste, geuen her as a tuter or defensour who by Christ preserueth and gouerneth her to thobteynynge of euerlastyng lyfe and the hereditary goodes of Christ to whom she is espoused, whiche goodes she alredy possesseth in sure and certeyne hope.

Ephe. v.

¶ Theffectes of hypocrites in the churche.

Theffectes

¶ Theffectes of hypocrytes in the churche be taken by the contrarye of theffectes pertenynge to the true churche, as be these. To heare the worde but not pureiye. To receyue the word but not wyth the hearte. To beleue the worde, but not onely. To vnderstande after a maner the worde, but wythout frupt. To vse the sacramentes vnlawfullye, and wickedlye to abuse them. To loue the worde embzaued wyth mens tradycyons, and with them to contamynate the pure worde. To prefer oz at lest waye to marche mens tradycyons with the selfe word of God, and with the same to defete Gods worde. Of this effecte Chryste accuseth the hypocrytes in the Gospell of Mathew, where he sayth, ye haue dysanulled ẏ commaundement of God thzough your tradycyons. To departe from the pure worde, according to the parable of the sower, where Chryste declareth the hypocrytes to be shrubbers frome the worde, byleuynge onlye foz a tyme. To embzace workes besides Chryste, and by the same to seke rightousnes. To denye remission of synnes by only fayth in Chryst. To boste ẏ brag of the holy gost, but wythout regeneracion, without lyuely workes and pleasing God. The reason is bycause hypocrites embzace not purely Chryste, therfoze the holye ghoste is not gyuen them, without wyych all the workes of hypocrytes be dead. To preache the vertues and benefites of workes euen as the Godly preache the powers, vertues and benefytes of Chryste. To exercise the keyes of the churche after theyr lust as manye cruell sectes of bysshops of Rome do testifye. To abuse the keyes horribly to the oppression of the sincere worde and effectes of the same. To be

Math. xv. b.

i. Pe. iv. b.

mat xxiii holly conuersaunt in outward and carnal thinges, accordynge to the sayinge of Chryste: Wo be to you pharisees and hypocrites, for ye make clene the outwarde partes of the cup. &c. loke vpon the hole. xxiii. Chapter of Math. To worke wythout al frute. For like as with frute the true beleuers worke their workes, bicause they beleue truly, and bycause they be regenerate and borne agayne of the holye ghoste. So the hypocrites bycause they want fayth bycause they haue not the holye ghoste, therfore al theyr workes be dead and pleasse not God. To sacrifyce vnto God outwarde sacrifyces, by whyche they studye to pacifye God. To haue alwayes troubled consciences and full of feare, accordynge to the prophet Esaye. The sinners in Syon be made afrayed, feare hath possessed the ipocrites. To do workes to thintent to be sene of men, and to be commended. To couet to be glorifyed before men. To erre, accordynge to Chryst where he sayth: False prophetes shall aryse and bryngе in to errour. &c. Moreouer GOD punysheth hypocrytes for their vngodlynes, with other sinnes and errours. To be prompt and redye to suche thynges as pertеyne to this worlde, accordyng to the sayinge of Chryste: ye hypocrites, the face of the skye ye can iudge, and can ye not discerne the signes of the tymes. To take vpon them temporall power as manye exemples of bysshops of Rome do teache, yea and the membres of the hole popish churche. To be frustrate of euerlastynge lyfe, accordynge to the sayinge of Job.

Esa xxxi

Math vi xxiii, mat xxiii

Math. xvi. a.

Job viii Spes impiorum peribit. The hope of the vngodlye shall perish. For the promyse of euerlastynge lyfe, pertеyneth onlye to the true bylee-

uers

uers, accordynge to this of Chryste. Who byleueth in me, hath euerlastynge lyfe. Fynallye theffectes of hypocrytes, or of the paynted and hypocrytycall churche do appere moste euidentlye of propertyes of the bryde that is an harlot, for she semeth in outwarde apparaunce to loue the brydegrome, to byleue his wordes. &c. where as in dede she doth in her hearte nothynge lesse but runneth a hooringe, yea she can not heartely loue the brydegrome bycause she receyueth no dowrye for the spousels of the holye ghoste the handefaster but renneth a horing after straunge Goddes, namelye the pope the greate G.O.D in earth and Babylonycall strompet.

John. viii.

The properties of ye aduoutrus churche

Contraryes.

¶ Contraryes to the church be these. To hold that the churche began fyrste when the Gospell was dysclosed at the byrthe of Chryste. To saye they be true membres of the church whyche onlye do heare, and wyth the mouth professe the Gospell. To cut the churche into partes saue onelye for the.ii.kyndes of men whyche vnder the generall terme of the churche be comprised, that is to wete of the ryghtous and of the hypocrytes. To holde that the true membres of the churche maye be dead in whome worketh not Chryste ne the holye Ghoste. To maynteyne that the churche as it is trulye and properlye taken for the congregacyon of the holy is a temporall kyngedome, whyche nedeth a seculare arme worldlye defences, and that ought to be ruled by mens tradycyons to the helth of their soules. To denye that the sayntes and true bileuers be onelye the true churche,

Popyshe errour.

To saye that the true churche whiche is of the faythfull maye be sene with the bodelye eyes, contrarye to the artycle of faythe, I beleue the catholyke churche.&c. To define the churche to be a felowshyp of outwarde thynges and ryies. To defende that the true churche maye stande withoute the pure gospell and lawful vse of sacramentes onles tiranny letteth the same. To saye the churche is onlye an outwarde policy of good and bad, whiche erroure defaceth the kingdome of Christe and righteousnes of the heart, and taketh awaye the holy ghooste gouernour of the catholyke churche. For then it is beleued that the church is nothyg els then a kepynge of certayne rytes or seruyces. To bynde the catholike congregacion to certaine obseruañces agaynst thys of Christ. My kyngdome commeth not with obseruacion or waytyng. To holde that the catholyke churche is lefte to the Byshoppe of Rome, or to anye other priuate personne to be administred at hys pleasure. Thys erroure is agaynste the euerlastynge byshoppryche of Christe. To holde with the fabryle Faber, that the catholyke churche doeth not alwayes preferre the woorde of God before mennes tradicions. To saye the catholyke churche appertayneth to men by reason of power, of dignitie, eyther ecclesiastical or secular. To holde with the papistes, that the churche is an outwarde and supreme monarchie or raygne of the hole world, in which the pope hath a power irrefragable aswel vpon the laytie as vpon the clergie, agaynst whom it is lawful for no mortall man to resiste, either in dedes or in wordes. To saye the general churche may stande without hypocrites.

Papisticall.

Obseruañtes. & detestable heresy of papistes.

The erroure of Faber.

papistes

To

To bynde the true churche to outewarde sacrifyces. To say the hipocrites in the churche be any other thinges then a graue paynted outewardely and within ful of deade mennes bones, that is to say, ful of al vngodlines. To make the hypocrites the lyuelye members of the true churche. To saye hipocrites may be in ye church wythoute the foyle and contaminacion of gods woorde, and of the sacramentes. To denye that the parte in the churche of hypocrites is the cloke, visoure, and conterfeyture of ye trouth. To make here in earthe a churche, wherein be not bothe holye men and hypocrytes, contrarye to the place in Mathew. So shall it be in the ende of the worlde, the aungels shall come and seuer the bad from the good. &c. whereby is sygnyfyed that in the kyngedom of heauen here in earthe, that is to saye, in the churche be bothe good and bad. &c. mat. 13. f

¶ Of slaunder or offence. Capi, L.

Sklaunder because it ryseth in ye church, therefore very conuenientlie it maye be put after the tytle of churche whiche of necessitie is vexed wyth manye sclaunders and offences, accordynge to the sayinge of Christ: wo be vnto the world because of offēces, howebeit it can not be auoyded but that offences shall be gyuen. &c. wherefore forasmuche as Christe sayeth that offences or sclaunders do necessarilye chaunce, let vs dylygentlye enserche the causes of this necessitye. Cer- mat. 18. d

tes of them selues sclaunders be not necessarye, neyther ought they to be geuen, sithe Christe hathe prophibite them, but that they shoulde perysshe whiche by the iuste iudgemente of GOD ought to perisshe, it muste nedes be that sclaunders be geuen, whiche be as it were meanes wherby the vngodly hipocrites be called awaye, and fraped from the trouthe, but it is a verye perillous thynge to gyue offendinges or sclaunders vnto the godlye, accordynge to the communication of Christ in the sayde place of Mathew whiche althoughe they be in the hande of Christe, neyther can be taken oute of his hande, yet wyth offences or sclaunders to vexe & trouble their myndes, and to make them eyther to doubte of the trouthe of gods woorde, or to be the more remysse or slacke in regardynge ꝑ same is vndoubtedly a right hainouse synne.

☞

¶ The diffinition of offendynge or sclaunder in a generaltye.

Diffinition.

¶ Sclaunder therefore in a generaltye is an offence or greuaunce wherby the consciences are fraped awaye from the doctryne that they haue receyued, and maners of lyfe, and be prouoked and led awaye to the folowynge of an other opinion and maners of lyfe, eyther by doctryne or by maners of lyfe.

This generall description of sclaunder shall appeare in the declaracion of partes. And throughoute the new testament testimonyes do appeare of the doctryne and maners of lyfe, whiche be principal causes of sclaunder, as orderly shalbe declared hereafter.

Diuision of sclaūder

¶ There be two sortes of sclaunder one wherby hipocrites or pharisees be offended, an other wherby

wherby the godlye brethren be offended: Of this sclaunder or offence the scripture speketh more often then of the other.

¶ Of the offendynge of hipocrites.

¶ The offendynge of hipocrites is a greuaunce of the right doctryne or necessary workes commaunded in the worde, whiche the godly do giue frely wythoute synne whyle they care rather to obey God then menne. What the offendynge of hipocrites is.

¶ The examples whiche throughoute all the euangelistes be recounted do approue this description of which the Euangelist Johan hath before other a great nomber, namely in the secõde, thirde, fyfth, seuenth and eyghte chapter. Christ partly teacheth, partlye healeth the sycke in the Saboth daye. Also hyther pertaine all sclaunders throughoute the newe testamente, where the hipocrites and pharisees together wyth the scribes were greued wyth Christ eyther because of hys doctryne, or for necessarye woorkes. For doctryne and necessarye woorkes be causes of thys offendynge. ¶ I call necessarye woorkes whiche eyther necessitie or charitie requireth. Probacions.

Of necessitie an example thou haste where the dysceples of Christe on the Saboth daye passynge throughe the cornes, beganne to plucke the eares of corne, at whiche the Pharisees were offended and cryed vnto Christe: lo, why do they on the Sabothe dayes that whiche is not lawfull? An example of charitye thou haste where Christ healed in the Saboth day a man hauing a wythered hande and dryed vp. mar. 2.d mat. 12.a Math. xii.a

¶ Vnto necessarye woorkes partayne also all free maners and examples of lyfe: yea, thoughe they be not prescribed ne appoynted

expressly in Gods worde whiche neuerthelesse be done of the godly wythoute synne, but the hypocrites be offended with them by reason of their constitucions. Thus were the pharises & scrybes offended with Christes apostles, onely because they wasshed not their handes, when they eate breade accordynge to the tradicions of the elders. Thus at this day while our hipocrites do se that we suffer no longer the water to be consecrate they be offended as thoughe we had commytted a greate offence. The commaundemente of God excuseth the godly in this pharisaical offendinge. For they haue for them a commaundement of God concerninge the pure and right doctryne, and concernynge necessary workes wherwith the neighbour for the most part is holpen. This commaundement we oughte to obey symplely, and these hipocrytes oughte not to be regarded accordynge to this texte. It behoueth to obey rather God, then menne. Nowe suche thynges as the open and speciall commaundemente of God, excuseth not in the godly concernynge this kynde of offendynge, yet the christen lybertye excuseth wherby the godlye be free from al mens tradicions whyche oftentimes the hipocrites preferre, or at leest matche wyth gods word, I am moued to speake this of the christen lybertye, because the hipocrites require speciall commaundementes of God for euery worke that the godly do. For they crye oute agaynste vs, that we haue no commaundement of God to despise or neglecte the holy water and lyke tradicions.

mat. xvi

Holye water.

Act. iiii.

The christē libertye excuseth.

Causes.

¶ The causes of this offendynge, be the holsome doctryne and necessarye workes whereby for the

moste

moste parte the neighbour is holpen eyther in a tyme or in a place which ought not to be done after the tradicions of the hipocrites or done against their fastinges or semblable their constitucions: yea, or againste the verye Saboth daye the lawe of God, whiche neuerthelesse God setteth behynde the vse, and helpe of the neyghboure, as manye places and examples of scrypture do wytnes, as that of the prophete Osee. Ose.6.c.
Misericordiam volo, non sacrificium. I wyll mat.19.b
haue mercy, and not sacrifyce. Item the Saboth mar.ii.d
daye (sayeth Christ) is made for manne, and not man for the Saboth daye. Wherfore the sonne of man is Lorde euen of the Saboth day.
Also in the prophet Esay GOD sayeth: offer Esai.1.d
me no mo oblacions for it is but lost laboure, I abhorre youre sensynge, I maye not awaye wyth youre newe mones, youre Sabothes and solempne dayes, youre fastynges also are in vayne, I hate youre newe holye dayes and fastynges euen from my verye herte. They make me wery, I can not abyde them. &c.
Lerne to do ryghte, applye youre selfe to equitye, delyuer the oppressed, helpe the fatherlesse. &c. Lykewyse Christe sayeth: when thou mat.v.d
offerest thy oblacion at the aulter, and there remembreste that thy brother hathe anye thynge agaynste thee, leaue there thyne offerynge, and go fyrste be at one wyth thy brother and then come and offer thy gyfte. Fynallye
by necessarye woorkes oughte to be vnder- Necessary worke
stande not onely suche woorkes wherewyth the whatitis
neyghboure is holpen, but also wherewyth we helpe our selues in necessitie, for yf it be leful for me to helpe my neyghboure in the Saboth day,

howe much more may I helpe my selfe.

partes. ¶ The partes of this sclaunder wherewith hypocrites be offended maye be taken of the foresaid causes, so that thou mayest denyde the offendynge of hipocrytes into the offending which ryseth by doctryne or teachinge, and into that whiche proceedeth of woorkes or maners of lyuynge.

Effectes ¶ The effectes of this offendynge Christe setmeth with one woorde to expresse where he saymat. 21. d eth: who so euer shall fall on this stone, he shall be broken, but on whome so euer it shall fall, it shall grynde hym to poudre. So that the chyefe effecte of this offendynge by Christes woordes is that the hipocriptes be confounded and destroyed whiche by the iust iudgemente of God ought to perysshe. For Christ is put vnto suche for a Luc. ii. c fall. &c.

¶ Other effectes also of this offendynge may be fetched forth of the thinges annexed, as induracion of heart and cruel tyrannye, whiche the hypocrites beynge offended with holsesome doctrynes and necessarye woorkes do exercyse agaynste the trouthe, and agaynste the prechers, and publyshers of the same. And albeit these effectes be cupl and horrible, yet the godly ought Act. iiii. not to regarde them. For it behoueth rather to obey God, then menne: thoughe the gattes of the hipocrites shoulde bruste, and of the hole worlde.

¶ Of offendynge the brethren.

Diffinicion. ¶ The sclaundre or offence wherby the brethren be offended, is cõmytted when weike consciẽces

be

be plucked awaye frome the ſimplicitie and pu-
renes of gods woꝛde vnto theſe and thoſe opi-
nions and maners of lyfe either by falſe and
vncertayne doctrine oꝛ by maner and exam-
ples of lyuynge.

¶ Thys diffinicion is certayne of Gods woꝛde. Probacion.
Foꝛ the ſcripture alwaies geueth commaunde-
ment of this ſclaunder. As touching doctrine
Chriſte monſtheth vs where he ſayeth: whoſoe-
uer offende one of theſe lytle ones, which beleue Mat.18.
in me, better it were foꝛ him that a mylſtone wer Luc.17.
hãged about his necke, and that he were dꝛow-
ned in ỹ depth of the ſea, ỹ is to ſaye: whoſoeuer
ledeth awaye theſe lytle ones frome thys purenes
and ſimplicitie of Goddes woꝛde. ꝛc. Foꝛ thys
woꝛde ſclaunder oꝛ offendynge ſygnifieth here
pꝛoperlye a gryſe oꝛ a ſtombynge ſtocke, where-
by we be ledde awaye frome the ſimple trouthe
of Goddes woꝛde, thꝛoughe the diuerſytie of o-
pinions, whyche he bꝛoughte agaynſte the ſame.
Foꝛ who is he in maner that canne fynde in
hys hearte to become a chylde agayne in the
kyngdome of Chriſte, but wyl ſauoure beyonde
the woꝛde of God, whiche thing when the weyke Marke
perſonnes ſee done: forthwith they be offended, howe the
that is, they be bꝛought away and plucked from weke be
the ſymple woꝛde, and yf vtterlye they bydde not offended
farewell to the goſpell, at leſtwaye they begynne
ſomewhat to doubte of it, tyll at laſte they
thꝛyncke clene awaye frome the ryght and true
doctrine vnto ſtraunge opinions. As touching
maners oꝛ examples Paule euerye where ma-
keth mencion namelye, Romaynes. xiii. and
xb. i. Corinthians. viii. Galathians. vi. Phi-
lyppians. i.

Albeit

Causes of ye offēding of ye weke brethren.

¶ Albeit it hadde been ynoughe to haue shewed false doctrine and vncertayne and the euyl maners or examples of lyfe as generall causes of thys sclaunder, yet there be other causes whyche maye be broughte declarynge the verye original roote of those generall causes, whiche be these. Sathan, the euyll vnderstandynge of the Christen lybertye, dissencion, lacke of learnyng, presumption of the teachers, hatered of the neighbour, and semblable causes. Nowe Sathan is the cause of thys sclaunder or offendynge, for as muche as he impelleth and styrreth to the same, and furthrmore, he maketh the true doctrine to be suspecte bryngynge all thynges into a roore. The misvnderstandynge of the christen lybertye is cause, for asmuche as the rashe christians, whyle they beleue that they be free frome all outwarde thynges as pertaynynge to iustificacion, whiche is tyed vnto no obseruacions or ceremonyes, forthwith of ye christē & spiritual lyberty, they make a fleshly liberty, & thynke now al thinges to be lawful vnto thē, especially in the maners of lyfe, by meanes wherof innumerable offēdinges and sclaunders do aryse, of which at thys daye Germany is full: Thys dissencion of the teachers is cause also of thys sclaunder, whyle they defende styflye wycked and oftentymes folyshe opinions, as they doe at thys daye, whyche wyth sondrye Heresyes disturbe the pure doctrine. The lacke of learnynge also of teachers is cause, in asmuche as blynde bouserdes rushe oute at all aduentures such stuffe as they haue and declare not sufficientlye the matters as they haue purposed, but leaue the conscyences of the hearers doubtfull and in the

The deuyll.

Mistaking of ye christen libertye.

☞ Dissencion of preachers

sir John lacke lernyng doth much harme.

the byyers. For thys cause the Apostle Paule wyll that a Bysshoppe (that is to saye, a teacher, a pastour, an ouersear) be apte to teache, that is to saye, whyche hathe the feate and connynge handsomelye and properlye to declare hys matters. Certes, the apte and proper waye of teachynge, is to folowe in teachynge the methodicall forme of doctrine, whiche is naturall indifferentlye common to all menne, saue that it excelleth in some, and is more apparaunte by reason of preceptes and instructions whyche they haue learned to induce them. Frome whiche trade and forme of teachynge, who so euer abhorreth, vndoubtedlye shall neuer handsomelye instructe the consciences of menne, neyther shall vtter and declare sufficyentlye hys purpose. Neyther do there want at thys day examples hereof in the churche. The arrogancye of teachers is cause of thys offendynge when one swelleth, when one enuyeth another, when euery manne wouldе be counted best learned, when no manne wylbe made a chylde in the churche, and whyle they thus striue for preeminencie and primacie, in the meane season the weke brother is offended, occasion is geuen eyther to forsake the symple and pure worde, or at lest to sclaunder it, and bynge all thynges in doubte. But thys cause toucheth not onelye the teachers, but generallye all that of hye mynde and stedynes offende the weyke brethren, whyle they declarynge therm selues to muche spirituall, thyncke all thynges laweful vnto them. Hatred to the neyghboure is cause for as muche as slaunders aryse of it, whyle the brother hateth the brother. The contrarye to thys cause saincte

1. Tim 3. Arrogancye. Hatred.

John

1. Joh. ii. Jhon putteth charitie, where he sayeth, he that loueth his brother dwelleth in light, and sclaunder is not in hym.

Partes. ¶ Of one sorte is thys sclaunder, whereby the brethren be offended of the false and to free brethren, yet haunge respecte to the causes, thys sclaunder maye be deuyded into sclaunder that

diuision ryseth of doctrine, and that ryseth of maners or examples of lyfe. Also to the place of partes of thys sclaunder maye be referred also another sclaunder, whyche the godlye doe suffer through the happye lucke of the noughty persons and hypocrites whyle they see that all thynges prospere with theym. Thys offendynge nowe a dayes entangleth manye, whyche measure and wepe the goodnes of learnynge by the successe of noughtye hypocrytes, as thoughe theyr doctrine were therefore sounde because they be in best reputacion, and be counted the wyse, the myghtye, the ryche, and greate menne in the worlde. Agaynste thys sclaunder Christe ostentymes armeth hys disciples, comfortynge them agaynst the sclaunders of the crosse. Item the Apostles euer amonge do arme good myndes agaynst this offendyng. And amonge other

1. cor. i. d places this text of sayncte Paule is notorious, where he sayeth: vyle thinges of the worlde, and thinges which are dispysed, hath God chose. &c. To thys kynde of sclaunder pertayne all the bountiful thinges in the worlde, as wisdom, power, ryches, great men. &c.

Effectes of offendyng the weke brethren. Effectes of sclaūder wherby good men be offended be these. To plucke awaye the weke brethre from the simple worde. To make doubtful consciences of the trouth of the christen doctrine.

¶ I

To styre weke myndes to sclaunder the true gospel, and to receyue false opinions. To bryng to passe that weke brethren shall folowe euyl examples and maners, whiche the rashe brethren, and for the mooste parte to much spritysshe vse amonges such as haue not yet hearde the pure kind of learnyng, or be not yet throughly entred in ye same. To chase away weke myndes frome the gospel causyng them to condempne and vtterlye to disalowe it, and to retourne agayne to popi shnes, and wicked doctrine. For the auoydynge of these effectes the thretes of Christ are to be read. Math. xviii. Item. Ro. xiiii. and. xv. where amonge other thinges the apostle sayth: lose not him with thy meate, for whome Christe hathe dyed. spritysshe erroure.

¶ Contraries to the whole offendyng or sclaunder.

¶ Contraryes to sclaunder be these. To saye sclaunder onlye commeth of doctryne. To holde that vnto doctrine and maners of lyfe al sclaunders can not be conuenientlye referred. To saye of power, wisedome, riches and other greate thinges in the worlde sclaunder neuer ryseth, where as in dede these thynges be for the moste parte causes of euyll maners. For power, wisdome and ryches, doe chaunge verye often tymes the maners of menne. To denye the Pharisaicall or Hypocriticall sclaunder whereby the Pharisees and Hypocrites be offended. For there is one generall Churche in whyche be bothe good and badde, Godlye and Hypocrites. To saye no manne canne so be offended Contraryes.

fended that he shall vtterlye be destroyed and loste. To holde that the commaundemente of God ought not alwayes to be preferred before sclaunder. To saye the weyke consciences haue alwayes iust causes to be offended, when they se cloked relygyon and vngodlye destroyed, or therfore concorde dysturbed, debate raysed in the churche, commynaltyes and empyres brought to nought, when the weyke consciences se this thynge done, they ought to comfort them selues with this sayinge. It is better to obey God then men. To hold that scripture forbyddeth al sclaunder. For here is ẏ sclaunder excepted, wherby hypocrites be offended, whyche offendynge ought not to be eschued in suche wyse as we shall denye the true doctryne, or leue necessarye workes. To holde that we muste vse the christen lyberty euerye where in all thynges, and amonges all men, whether the weike be offended or not. This errour thapostle destroyeth sufficyently where he sayth. I am made all thinges to all men, weyke to the weyke &c. that I myght wyn all men to Christe. To saye by the same reason we may vse maners amonges all men as we vse the ryghte doctryne amonges all. This errour answereth Saynt Paule by his exemple, whyche wythout doubt kept not in the pure worde and yet in the meane season thoccasyon of the weyke so requyryngehe suffered Timothe to be circumcysed. To holde it not lawfull to vse the lyberty where stubburnes is and not weiknes, or where mens tradycyons or Moyses lawes be matched wyth the gospell, or necessarylye requyred vnto rightousnes. Agaynste this errour serueth the exemple of Paule, whome durst kepe Titus vncircumcised

Scripture forbyddeth not all maner offēding

Libertie is not alwayes to be vsed.

Difference betwene maners and doctrine.

Actum xvi. a.

circumcysed. To deny that charyte is the maystres in moderatynge and gouernyng the sclaunders of maners or in lettinge the same. Ga.ii.a.

¶ Of the kyngdome or reygne of Chryste. Capi. LI.

The churche and the reigne of Chryste signyfye all one thynge wherein God reygneth in his subiectes that be Godlye by the worde, and wherein the Godly do reigne ouer all spirytuall ennemyes, ouer synne, the deuyll, death, hell, &c. But forasmuche as this worde reigne or kyngedome semeth to set oute the name of Churche, and to make it more triumphant and magnyfycent, therfore I thinke it good to put before your eyes a cōpendyous treatise of the kyngedome of Chryste.

¶ The kyngedome of Christe is spirituall consistyng in the conscience, and makynge spiritual subiectes, that is, whych be led with the spirite, and in whome Chryste reigneth by the holy spiryte, and by hys worde here in earth, but sitting on the ryght hande of God the father to make intercessyon for his subiectes and to defende them, yea and to gyue them iustyfycacyon and spirytuall goodes for euerlastynge lyfe. This their kynge as well in doctrine as in maners of lyfe is this spirituall kyngdome, his subiectes ought to folowe as their guyde and capteyne. This reigne is begon here in fayth and spirite, and shal be fynysshed to the full perfeccyon after this lyfe euerlastyngly. Discrypcion.

¶ That Christes reygne is spirytuall is proued by Chryste where he sayth: My kyngdom is Probactons,

John. Fbui.f. not in this worlde. Nowe that whyche is spirituall agreeth onelye to the conscience. I call the regne of Chryste spirytuall of theffecte that it maketh spirytuall eyther bycause the subiectes of this kyngedome be led and ruled of this spirite, eyther bycause this kyngedome onely stretcheth to spirituall thynges, or finally bycause he maketh his subiectes kynges ouer all spirytuall enemyes. It is called the regne of Christ bycause Chryste is the author of it, the preseruer and ruler in this regne or kyngdome. The holy ghost and the worde be meanes wherby and wherewith Chryst regneth in this kyngdome. For to this intent the holye ghoste is sent where Christe ruleth that he should glorifye hym, expounde and proclayme hym. John, xiiii. xv. and xvi. whych mought lede into all trouth, that is, mought declare Chryste the kynges will in the hearces of the Godlye, his proclamacyons, his commaundementes, his benefytes, and therwith all mought make vs obedyent subiectes. But all these thynges the holye ghoste worketh not but by the worde, as thapostle teacheth. Roma. x

The seate & throne of Chryste.

And lest no man sholde doubt eyther of the power of Christe the kynge, or sholde not know his seat, or wolde thynke him not to regarde his subiect, let him knowe that Chryste the kynge sytteth on the ryght hande of God the father, of egall power, and beyng wyth God the father, both to defende his subiectes, in that he is kynge, and to make intercessiō for them in that he is preest.

What rewardes the kynge Chryste sheweth to hys subiectes.

Justyfycacyon and euerlastynge lyfe be benefytes and priuileges of the kyng Chryste, where with he hath rewarded, and yet daylye doth rewarde his subiectes, and whyche by hys contynuall

muall ſute, he obteyneth and getteth for his ſubiectes. But nowe what the ſubiectes ought to folowe in this kyngedome, they muſte lerne of theyr kynge Chryſte as wel in doctryne as manours of lyfe, and thus the ſcrypture propowneth our kynge Chryſte vnto vs for an exemplar whome we thoide folowe. So Chriſte hath imbrafed the oneiye will of GOD, hath preached it and declared the ſame to men. So we in lyke wiſe beſide the pure and ſincere word ought to imbraſe nothynge more deſyrouſlye ne ought to preache and declare anye thinge more often. And as pertaynynge to the maners of lyfe, ſo Chriſte beinge reupled, reupled not agayne beynge eupll intreated, rendred not eupll for euill. So Chryſte dyſturbed not tempozall polycies, wherefore neyther we ought to diſturbe them. Chriſte bare the Croſſe pacyentlye wherfore we ought alſo pacyentlye to ſuffre. Fynally forasmuche as this kyngedome is ſpirytuall and euerlaſtynge and not ſene with the eyes. Therfore it is onlye with fayth and the ſpirite eſpyed and begon whyche after this lyfe ſhall in the verye thynge ſelfe be opened and made manyfeſt euerlaſtyngly and as thapoſtle ſayth euen face to face. The cauſes of this kyngdome be GOD the father whyche ordeyned it and wyth promyſes confyrmed it. Chryſte in whome this kynge dome was conſtytute and whyche is the kynge hereof. The holye ghoſte is cauſe in that he ſanctyfyeth and wyth ſundrye gyftes furnyſſheth this kyngedome. And lyke as theſe cauſes be not carnall, but ſpyrytuall: ſo neyther the kingdome inſtytute of them can be carnall.

i. Pet. ii.

Cauſes of the reigne of Chryſte.

The meane wherby thys realme is adminiſtred

is Gods worde by whyche the holye ghost worketh in the same. Howe the waye that a manne maye come in to thys kyngdome is declared sufficientlye in the places before. The kyngdom of Christ is not deuided into partes, for euen there is one kynge of thys kyngdome, so his kyngdome is one, that is to saye spirituall, consistynge in the consciences of menne and beginneth here in faythe to be consumate and made perfecte after hys lyfe eternallye.

One onelye spirituall kingedō of Christe.

Effectes

The effectes of the reygne of Christ, be partly taken of Christ ẏ kyng, & partly of the subiectes. The effectes of the kynge Christ be nothing els but benefites and priuileges whiche GOD bestowed vpon hys subiectes, and be these. To geue remission of synnes. To delyuer and enfraunchyse the consciences frome all outwarde thynges as appertaynynge to iustification. To delyuer the subiectes frome the power of synne, and of death. To defende the subiectes frome the power of the deuyl, of the worlde, and frome al euyls. To geue the holye ghooste that maye rule, defende, guyde, stay and kepe his subiectes in his realme. To make intercession vnto the father for hys subiectes, and playe the aduocate. To make his subiectes kinges ouer al spirituall enemyes, that is to saye, synne, the deuyll, death, hel, and the worlde also, accordyng to the sayng in ẏ reuelacion of Iohn, wher is sayd, ẏ Christ made vs kiges & priestes. To make his subiectes priestes so ẏ they may offre spirituall sacrifices to god accordig to ẏ saying of Pe. ye are made a spirituall house, & an holy priesthode for to offre vp spirituall sacrifices acceptable to

Ro. viii.
i. Ioh. ii
Apo. i. b.
i. Pet. ii.

God

by Jesus Christ, & therfore the subiectes of this kyngedom be called a kingly or royal priesthode of the said Peter. And of John in his reuelacion they be called the priestes of God. To rewarde his subiectes wyth euerlastynge lyfe which in faythe and spirite begynneth here and shalbe perfected after this lyfe eternallye. Semblable effectes may be broughte hyther oute of the effectes of Christ set out before. Also out of the places of abrogacion, and of the christen lybertye. The effectes of the subiectes of thys kyngedome be gathered of the obedience, whiche they owe to theyr kynge Christ, to thintent they should folow him as wel in doctryne as in maners of lyfe, as. To loue and imbrase the same worde. To teache the same woorde that Christe taught. To cleue to the word of Christ faithfully according to the example of him. To proclaime Christ their kynge. To magnifye hym. To beleue and haue affiaunce in Christe that he wyll saue, kepe and defende theim, and also that he can do these thynges. Not to shrinke neswarue from Christe their kynge trayterouslye vnto Sathan and his kyngedome. To execute louingly al the commaundementes of their kynge Christe. To deny them selues, and to thinke no goodnes of them selues in respect of this Christ their king. To suffre by ẏ exāple of Christ their king paciētly. To fle vnto Christe their king in tēptaciō or afflicciō, & not vnto weapōs, vnto ẏ swerde wherw̄ ẏ mayest defende thee, and ẏ also by the example of Christ thy king, which whē he was afflicted in ẏ crosse he fled by praier in faith vnto the father. To honoure temporall rulers, to obey them, not to chase them awaye, not to

1.pet.2.b
Apo.i.b

Effectes procedig of ẏ subiectes.

 disturbe

disturbe common weales, or to inuade empyres, and other mens dominions, and all this by the example of their kynge Christe. To loue not onely their frende, but also their enemyes by the example of Christ. Not to rendre eupl for eupll, but good for eupl by the example of Christ. To be seruaūt to al mē, & cōtrary to no mā, & that by ꝑ example of Christ their king. These & semblable effectes innumerable maye be gathered of the obediēce of the subiectes of this kyngedome which for ꝑ most part stādeth onely in imitaciō that subiectes should folow Christ their king in doctrine, & in maners of lyfe, & so by all thynges obey Christ euē as he obeied the father. &c. Itē the tytle of churche tofore expounded geueth more effectes of subiectes, for there is no differēce betwene the churche and the kyngedom of Christ, but ꝑ in the expouninge of the kyngedō, the benefytes and priuileges of the congregacion be more euidently espied whiche it taketh at Christes handes, and him whome in this kyngedom we cal king, in the church we called heade.

Cōtraries. papisticall.

¶ Contraries to the kyngedom of Christe are these. To graunt the kingdome of Christ to be carnal or temporal or of this worlde. To bynde Christes kingedō to outward obseruaciōs contrary to this of Christ. My kingedō cōmeth not with marking. To saye Christ the kynge of this realme sytteth on the right hād of God ꝑ father ydle, and not hynge regardynge here in earth his subiectes. This errour is the Epicurians erroure. To say Christe ascendynge vp to heauen lefte his kyngedome here in earth vnto the pope hys deputye to be administred of hym, whyche erroure is agaynste the eternal raigne of Christ his eternal bishoprich and priesthode.

Luc. xiii

The erroure of Epicurians.

The detestable

To saye there maye be true subiectes of thys kyngedome which beleue not. To say Chryst ruleth hys kyngedome by other meanes than by the holy ghost and his word. To deny this kingdõe to begin here in faith, & in spirit, & after this lyfe to endure eternally. To hold ỳ the subiectes of this kyngedome owe an other obedience then that whiche Chriſte their kynge vſed towardes God the father which was of al the moſte perfecte. To say Chryst the king in his kyngedome is onely to be folowed in doctrine, and not in maners of lyfe. To denye that in this kyngdom generally taken be hipocrites, & halbe to the ende of the world. To holde with Chiliastes ỳ Chryst shal raigne here in earth a. M. yere with ỳ godly in al kynde of pleasures. To graunte wyth the Anabaptistes, & the captaines of ỳ erroure that is to say Nicholas Storkey, Monetary Piperie and other new heretikes that the godly here in earth shal set vp a corporal and ciuile kingdõ al the vngodly put downe. This erroure those furious parsonnes haue taken forth of the psalme where it is written in this wyse, let the saincte be ioyful with glory, let thẽ reioyse in their beddes, let the prayses of God be in theyr mouthe, and sharpe swordes in their handes, that they may be auenged of the hethẽ, & rebuke ỳ people ỳ they may binde their kinges in chaines, & their nobles wt̃ linkes of yrõ. That they may be auẽged of thẽ as it is writtẽ, such honour haue all his saintes. This psalm thei haue carnally wrested to their purpose wheras if it be wel cõsidered it maketh nothig wt̃ thẽ al. Itẽ it is cõtrary to this doctrine to forbid vnto ỳ subiectes of this kingedõ politike or ciuil workes. As to bere any

heresy of papistes

Chiliastes.

Anabaptistes. Storkey Monetarye, Piperie. psa. cxlix

tempozall office, to playe the kynge, the mayre, the constable, the sherif, oz anye other inferioure rowmes, to bye, to sel, oz to exercyse any maner of constracte in the worlde.

¶ Of resurreccion. Capi. LIJ.

Diffinicion.

THe resurreccion of the deade is wherby in the last daye all men shall ryse agayne from death, the good to euerlastyng life, ... the wicked to euerlastynge punishment.

¶ Probacion of the diffinicion.

Joh.v.e mat.25.

¶ Meruayle not at this (sayeth Christ.) The houre shal come when all that are in the graues shal heare his voyce, and shall come forthe, they that haue done good vnto the resurrecciõ of lyfe, but they that haue done euyl, vnto the resurrection of damnacion.

Causes

¶ The vniuersall cause of the resurreccion is the promyse of God, wherby God promyseth in scripture the resurreccion. Hither also maye be reduced such places of scripture as treat of the resurrecciõ, namely Esay.xxxvi.lxvi.xxiiii. Daniel.xii. Oseas.xiii. Job.xix.

¶ Beside the forsayde cause of resurreccion Christ also is cause specially for the godlye, accordynge to Paul.i.Corinthiorum.xv. where he proueth the resurreccion by the example of ỹ resurreccion of Christ in this wyse. Christe rose from death to lyfe, ergo the deade also shall ryse agayne. The same argumente he vseth in hys fyrste epistle to the thessa.capi.iiii. where he sayeth in this wyse, forỹ we beleue ỹ Jesus dyed, & rose againe, euẽ so them also which slepe by Jesus, God wil bryng againe wyth him. In ỹ same

place

place the apostle also describeth the maner and
forme of the resurrection.

¶ The resurrectiō shal be one syngle thyng and cōmon to al mē eue an vprisynge as wel of ỹ vngodly as of the godly but vnto diuerse endes. Partes

¶ For asmuche as two sortes of men shall ryse agayne a godly and vngodly, therfore there be. ii. sortes of synall effectes to be made of the resurrection. The godly shal haue these effectes folowynge them. To ryse vp vnto euerlastynge lyfe. To be with the lord alwayes according to Paules sayinge. And so shal we euer be with ỹ lorde. Effectes

The vngodly shal folow these effectes. To ryse agayne to euerlastinge punishmentes. To be for euermore with the deuyl and his aungels. John. v i. Thes. iiii. d John. v math. v

¶ Contraries to resurrection be these. To deny with the Saducians, Simonians, Archontykes, Hierarchites & other heretykes the resurrection of the deade. To say with the Chiliastes that there shalbe after the resurrection in earth a ceupi kyngedome iudurynge a thousande yeres, in which shal raigne the godlye with Christe in all kynde of pleasure. To holde with the Seleucians that there shal be no resurrection at al in tyme to come, but that it is nowe daply made in the regeneration of the children of God. To say with the heretykes of Traby that the soule perysheth together wyth the bodye. To be of the same opinion that Manicheus was, which said that his hearers or disceples were resolued into the electe or bayes of the electe, and that the other soules, returned into wylde bestes. Cōtraries. Saduccians. Simonians. Archontykes. Hierarchites. Chiliastes. Seleucians.

To holde wyth certayne heretykes that the sowles of wycked parsonnes be conuerted in

to deuyls and into other beastes accordynge to their desertes. To say the deade forthwith after their deathe do ryse agayne by the example of Christ. Against whom Tertulian disputeth in his boke de resurrectione carnis, to holde with the Epicurians and ō certaine other philosophers that al thinges be at a poynte after deth.

Epicurians.

Marciō Basilides. Valentinus.

To holde with Marcion, Basilides, & Valentinus that we shal not ryse agayne in fleshe. To holde that the hole man shal not ryse agayne but onely eyther the flesshe, eyther the soule, eyther the spirite, againste whiche erroure dysputeth copiously Tertulian in his boke de resurrectione carnis. To graunte a spirituall resurrection after this lyfe. To holde anye other causes of the resurrection than the promyse of GOD and the resurrection of Christe for whose cause the godly shal ryse agayne, and for whose cōtēte the ungodlye shal be damned rysynge agayne to theyr eternal damnacion. To make two resurreccions one of the flesche or body, an other of the soule or spirite. To holde with the Anabaptistes that the soules of the damned parsonnes shall ryse agayne the seconde tyme unto euerlastynge lyfe when they haue ones suffered punyshmente ynoughe for theyr synnes. This erroure they haue taken by the occasyon of that texte in the psalme where it is sayd non in perpetuum irascetur deus neque interminum comouebitur. God shal not be angry perpetuallie, neyther shal he be moued for euermore. Ite out of the fourth boke of Esdras where hel is tyked to a matrix. To dispute fondly and superstitiously beside the worde of God of the maner and forme of the resurrection.

Anabaptistes.

iiii. Esd. iiii. d

To

To iudge of the resurrection after the iudgement of reason leavynge the worde, lyke as Sadducians do iudge of the resurrection in the gospel, where Christ calleth them backe agayne frō the iudgemente of reason vnto the woorde of God, sayinge: Haue ye not readde in the boke of Moses. &c. Saducians. mar.12 & mat.xxii & Luc. xx.

¶ Of euerlastynge lyfe. Capi. liii.

Euerlastynge lyfe is a certayne and sure knowledge of God and of our Lorde Jesus Christe, whiche begynneth here in .. .. .. faythe vnder a sure hope, and in spirite, and shall be made manifest after thys lyfe vnto perpetual ioye and immortal inheritaunce. Diffinicion.

¶ Is thou haste geuen vnto hym power ouer euerye fleashe and all whyche thou haste geuen vnto hym that he maye geue vnto theym euerlastynge lyfe. Nowe thys is the euerlastynge lyfe that they shoulde knowe thee onely to be the true God & whom thou haste sent Jesu Christ. Probacions. Joh.17.

The reste of the diffinicion proueth the apostle Peter in his firste epistle .ca.i. Blessed be God ꝑ father of our Lord Jesus Christ which through his aboūdāt mercy begat vs againe vnto a liuely hope by ꝑ resurrection of Jesu Christ frō death, to enioy an inheritaūce immortal & vndefyled and vnperishable reserued in heauen for you whyche are kepte by the power of GOD throughe fayth vnto saluacion, which is prepared alreadye to be shewed in the laste tyme. when ye shall reioyce, thoughe nowe for a season, yf nede requyre, ye are in heauyneſſe through manyfolde temtacions that your fayth

ones beynge muche mooze precious then golde
that periſheth, though it be tryed wyth the fire,
1.cor.xiii might be founde vnto prayſe, glozye and honor,
at the appearinge of Jeſus Chriſt.&c. Alſo the
apoſtle ſayeth, we ſee nowe in a glaſſe euen in
darke ſpeakynge, but then we ſhall ſee face to
face.

¶ The effectes of euerlaſtynge lyfe appeare alſo in other places euerye where in ſcripture, as
Apoc.xxi.u. Pſa.iii. Eſa.xxxvi. lxiii. lxvi. & they
ought to be gathered by the contrarye of the effectes of euerlaſtynge punyſhment whiche abideth for the vngodly.

Cauſes. ¶ The cauſe of euerlaſtinge lyfe is the promyſe of God. For becauſe God hathe promiſed euerlaſting life to ſuch as beleue in Chriſt, therfore they receyue it. Therfore alſo the apoſtle calleth euerlaſting lyfe the gifte of God, and in the.iii. capi. to the Roma. he aſcribeth the inheritaunce
Ro.vi. not to the lawe but to the promyſe. Chriſt is the perſon for whome God hath promyſed eternall lyfe, and for whom it is geuen accozding to this
Joh.v.c of Chriſt. Verely verely I ſay vnto you he that heareth my wozdes, & beleueth on him y ſent me hath euerlaſting lyfe, & ſhall not come into dãpnacion but is eſcaped from death vnto lyfe. Item, Chriſt geueth euerlaſtinge lyfe to ſuche as
Joh.17. cleaue vnto him by fayth accozding to this. All whom thou haſte geuen vnto him, he ſhall geue thẽ eternal lyfe. To theſe cauſes may alſo fayeth be added. For fayth taketh holde of Chriſt, and ſo iuſtification enſueth: but vnto iuſtification is eternal lyfe annexed.

Partes. ¶ Eternal lyfe is not cutte into partes but the ſcripture calleth lyfe eternal one certen & perpe-

tual

tual ioye in a newe heauen and a newe earthe in which the godly shalbe euerlastyngly wyth God and shal worshyp God accordynge to Esaye the prophet: and al flesshe shal come to worshyppe before my face. Esay.66.

¶ The effectes of eteruall lyfe be taken chiefelye of ỹ commodities and ioyes ensuinge in the life to come, and be these: to haue eternal ioyes. For in the euerlastinge lyfe shal cease al waylynge, al sorowe, finally al afflictions and sadnesse. Apoc. xxi. And God shal wype away euery teare from their eyes. To ioy and reioyce euerlastingly. To worshyp God perpetuallye, not to fele any moore synne, death, and persecutions. For death also shalbe vtterlye deuoured, and God shal wipe away euery teare, as afore I sayed. Certes these effectes and semblable of eternall lyfe be far frō al vnderstanding of mā. For euerlasting lyfe is such a thing as is beyonde the capacite of man, and aboue al humane thinges. As also Christe teacheth where he sayeth that in the resurrectiō of the dead, they shal neyther mary nor be geuen in mariage (that is to say) no earthly nor carnal thing shalbe in the euerlastynge lyfe. Effectes Esay. 65,66. Apo.xxi mat.22.c Luc.xx. Mar.xii

¶ Contrarye to eternall lyfe be these. To saye there is any other more principal cause of euerlastig lyfe then ỹ promyse made to ỹ bylyuers in Christ. To graūte ỹ euerlastyng lyfe chaunceth for our workes or merites. To saye euerlastinge life is a due reward for our workes. To saye frō purgatorye is the waye to euerlastyng lyfe. To holde that ỹ wicked and the deuyls shall ones at last come to euerlastyng lyfe, after they be ones sufficiētly pourged. To dreme, any carnal thing of euerlastig lyfe as of piping & daūcyng, of eatig and Contraries. Papistical. Popysh errours The errour of ỹ Anabap tistes.

and drynckynge, of delycate fare. &c. To iudge of euerlastynge lyfe by natural reason, leauynge the open worde of God.

Of Prayer. Capi. liiii.

Discription.

Prayer is an askynge with faythe of some thyng of God, with an effection of heart, and is geuing of thanckes for benefites receyued of God.

Probacion.

esa. xxix.

¶ This description of prayer is playne because of the two kyndes of prayer, petition and thanckesgeuyng: Concernyng the effection of the heart, we be aduertised by the prophete Esay. This people (sayeth the Lorde) approcheth vnto me with their mouth, & honor me with theyr lyppes, but theyr heart is farre from me. &c. Concerning sayth Christ sayeth. Mark. xi. Therefore I saye vnto you, what so euer ye aske when ye praye, beleue that ye shall haue it, and it shalbe done vnto you.

Partes. Inuocacion. Peticio.

¶ There be two kyndes of prayer, callynge on, or peticion and geuynge of thanckes. Callynge on or peticion is in whyche God is called vpon in some thynge, or wherein anye thynge is asked of God. To this kynde of prayer perteyne suche psalmes as be peticionary or inuocatory, in which thou mayest very wel beholde the force, nature, and forme of callyng on. Such be these, Psalmes. xi. xii. xxi. xxiiii. xxxiii.

thankesgeuynge

¶ Geuing of thăckes, is whereby we render and yelde thăckes to God for the hearinge of poure prayer, & for thiges receyued of God. Unto this kinde of prayer, pertayne such psalmes as be de-

mons-

mōstratiue cōteyning prayses & thākes for ỹ deliuerye out of perils, & for other benefites, as be these psalmes. iii. xvii. xxix. xxxix.

¶ Causes of the whole prayer be ỹ cōmaūdemēt, promyse, fayth, and necessite. Of ỹ two former causes, thus speaketh Christe. Aske, & it shalbe geuen you. Itē, what soeuer ye shal aske ỹ father in my name he wyl geue it you. Of fayth speaketh Paul Ro. x. How shal they cal on him vpō whome they haue not beleued. Item, Marke xi. Christ saieth: what thing so euer in your prayer ye aske, beleue that ye receyue it, & it shalbe done vnto you. Undoubtedly vnto Christe for whose cause we be heard of God ỹ father, is required fayth, which taketh holde of the promise wherby god hath promised ỹ we shall be heard in Christ. This fayth is espied very well in ỹ miracles of Christ in ỹ gospel, where alway before any miracle was declared, fayth went before, although the euāgelistes haue not alway set it out. Necessitie the fourth cause of prayer, proueth Ezay ỹ prophet where he saieth: Lord in their straytes they haue sought thee. So Susanna forsaken of all, began to crye to ỹ Lorde: So Jonas ỹ prophete being in ỹ whalles bely poured oute his prayers to God: so Dauid euer among praieth in his necessitie & perils, he is heard & geueth thankes to God. So also Christ in ỹ orcharde praieth. And these foresayd causes do properly belonge to inuocation or calling on: thanckesgeuinge taketh his propre cause of the duety. For in ỹ we be the people of God, God heareth vs: yea, & in maner he ouerwhelmeth vs wt his benefites. Therfore we owe of duety to render thanckes, besyde whiche God requyreth of vs none other recompensacion

Causes

1. Joh. vi

Esa. xi.

Dan. ix. Jona. ii.

Mat. 16. Mar. 14. Luc. 22. c

penſacyon or reward for his benefytes, as euerye where the ſcrypture teſtyfyeth.

Effectes of petycyon & inuocacyon.

¶ Theffectes of prayer that demaundeth or calleth on the Lord, be theſe. To be hearde of God. To obtayne our demaundes. To be deliuered frome euyls or perils. But theſe effectes do not chaunce euen for the ſelfe prayer ſake, but for the promyſe ſake added to the prayer, accordyng to this, aſke and it ſhalbe gyuen you. Now becauſe Chriſte byddeth vs pray, and hath promiſed hearynge of the father, euen therefore we be hearde. Furthermore theſe effectes be brought forth of God, and ſomtymes they folowe not the prayer whyche thinge neuertheles is not done wythoute our greate vtilytye and profyte. For lyke as a wyſe and prudent father gyueth not forth wyth all thynges to his ſonne that he aſketh vnwilly, or of other cauſes, ſo the heuenlye father knoweth thopportunytye of tyme when to gyue, to graunt, and to heare vs, and that for our incredyble profyte, wherefore no tyme of hearynge ought to be appoynted vnto God. But when we haue made our prayer, we muſte abyde wyth all pacyence tyll it pleſeth God to graunte vs our requeſtes frome whens therfore procede theſe offyces of prayer. To praye alwayes. Eccl. xviii. Be thou not letted alwayes to pray. Item in the goſpell of Luke we be commaunded of Chriſte ſtyll to praye and not to fayntе. Luke xviii. Col. iiii. 1. Theſſa. iiii. there vpon the parable of the wycked iudge. Item to be inſtant in prayer. To praye wythoute ceaſinge.

Note this ſymylitude

Luke. xviii. Col. iiii. 1. Theſſa. iiii.

Theffectes of thankes giuinge

¶ Theffectes of gyuynge thankes to God be theſe: To prayſe God, to rēder thankes to God, to magnyfye God, to confeſſe his name: Theſe

effectes

effectes be called in ſcripture the ſacrifyces of prayſe, and frutes of our lyppes, whyche we offre to God for hys benefites towardes vs. Now as in theffectes of petycyon and inuocacyon be excluded the cyrcumſtaunces of tyme and of places, ſo alſo in thankeſgyuing. Ebre. xii.f.

¶ Contrarye to the true prayer are theſe. To make of prayer a worke that of it ſelfe deſerueth iuſtyfycacyon, hearynge and other thinges. To worſhyp ſayntes: to call on ſayntes. To bynde prayer to certeyn circumſtantes of places, of tymes, &c. To praye wythout fayth and hope of hearynge. To praye wyth a waueryng mynde. To praye wythout neceſſyte or when thou haſt not occaſyon to demaunde anye thynge of God. To mumble vp certayne pſalmes or prayers in vayne, contrarye to the ſeconde commaundemēt thou ſhalt not take the name of God in vayne. Not to praye or call on God or gyue thankes for benefytes receyued for hym, ſith we haue a commaundement to praye, to cal on, and to giue thankes. To holde that our prayers be hearde of God euen for our workes ſake becauſe we praye, and not becauſe of the promys made that the prayers ſhal be heard. To leue praying when God heareth vs not forth wyth. To expounde the commaundement of ſcripture of praying alwayes, nyght and day to kepe in the temple and to mumble vp prayers. To praye to thintent thou mayſt be ſene and prayſed of men, after the facyon of hypocrites. Mat. vi. To be a blaber & pyrter patterer when thou prayeſt. Mat. vi. To prefer or matche prayers deuiſed of mē with the Lordes prayer, named the pater noſter. To denye that God doth defer the tyme of hearyng vs Contraries. The error of fryers and mōckes. The errour of, ſayntemen. The error of temple men. Hypocrites, Pitter patterynge

to our own profite and commodytye. To denye ẏ prayer may be applyed for ẏ neceſſities of other

Of Rule Capi. LX.

Diffinicyon.

RVle is Gods ordynaunce, to appoynt good and profytable thynges to be done to punyſh the fautye, and ſaue the vnfautye, whyche is to be obeyed, not onlye for wrath, but alſo for conſcience ſake.

Proues of this diffynycyon.

Roma. xiii. a.

¶ There is no power (ſayth Paul) but of God, the powers that be, are ordyned of God, whoſoeuer therfore reſyſteth power, reſiſteth Gods ordynaunce. And they that reſiſt, ſhall haue to thẽ ſelues damnacyon. &c. Hither perteyne many ſentences out of the prouerbes of Salomon, whych confyrme the cyuill and temporall power to be the ordynaunce of God, as this ſentence: Per me reges regnant. &c. By me the kynges reygne and pryncces make iuſte lawes, through me Lordes beare rule, and all iudges of the earth execute iudgement. Here Salomon ſignyfyeth that the temporall power is ordeyned by the worde of God. Item he ſaith: Diuinacio in labiis regis, in iudicijs non errabit os eius: that is, diuinacion is in the lyppes of the kynge and in iudgement his mouth ſhall not erre. &c. The offyces and partes of a ruler be declared of thapoſtle Paule by theſe wordes: wylt thou be without feare of the power, do well then, and ſo ſhalt thou be prayſed of the ſame, for he is the mynyſter of God for thy welth. But yf thou do euyl: thẽ fear, for he beareth not the ſwerd for nought, but is the mynyſter of G O D to take vengeaunce on them that do euil. The ſelfe ſame offyces be put of Peter. i. Peter. ii. Furthermore the ruler

Prouer. viii. c

Prouer. xvi. b.

Rom. xiii. b

ought

oughte to prescrybe and commaunde his subiectes suche thynges as be ryght profytable, and to punyth the euyll, and saue the innocente for the conseruacyon of publyque peace and honestye. And lyke as rule is thordynaunce of God, so the ordynaunce of the ruler and his offyces God ascribeth to hym selfe, lest a man shulde contemne them or set them at nought, accordynge to the sayde text of Salomon, Diuination is in the mouth of ỹ kig, neyther his mouth shal erre in iudgemēt. Itē a true measure & a true balaūce are ỹ Lordes, & he is ỹ authoz or weightes ¶ Thoffice of the ruler concerning the prescrybynge of ryght and profitable thynges in a cōmon wele is set forth by a goodly descrypcion of Cicero in his .ii. boke de legibus. But concernynge our obedyence towardes the ruler, thus writeth thapostle in his Epistle to the Romans. wherfore ye must nedes obey (sayth Paule) not for feare of vengeaunce only, but also bycause of conscience, that is that the conscience be not spotted with synne. Hither perteyn such sentences in the prouerbes of Salomon as teache that rulers are to be fered, as Pro. xvi. Indignacio regis nūciū est mortis, at vir sapiens placabit. The kinges displeasure is ỹ messēger of death, but a wise mā wil pacify hi. Itē i an other place. The terrour of the kinge is as the rorynge of the lion, he that offendeth him his soule sinneth. ¶ The causes of rule be these: God whose ordynaūce it is, & ỹ persōs ordeyned to elect the ruler (where as it goeth by electiō) or a iust tytle of inheritaūce (where it goeth by succession) of blood to thintent all thynges be done in order. The formal cause is taken oute of the prouin-

Prouer. xxi.b.

Cicero.

Causes.

ges of the Emperours, Kynges and princes, or by anye other vsage whereby the ruler is constitute.

Partes. ¶ Of temporall rulers, some is superiour and head, other be inferyours and vnder powers.

Effectes ¶ The effectes of the magistrate or ruler be his selfe offices, whiche he exerciseth for the profyte and auayle of hys subiectes, as to prescribe that is egal and profytable. To ordeyne and institute a certayne and sure policie stablyshed wyth good and honeste lawes. To defende the gyltles, to i.pet.ii. punishe the gyltye, to putte of wronges. To mayntayne tranquilitie and quietie. To defende a peasible and quiet lyfe, for to that purpose wyll the apostle that subiectes shoulde pray for their kynges, euen that we maye lyue (sayth t.Ti.ii b he) a quiet and peasible lyfe in all godlynes and honestly. To reuenge wronges done to his subRo.xiii. iectes. To punyshe euyll. To be dread of euyll doers. To preserue and conserue a publyke honestye and peace in the worlde. Of thys effects and office haue wryten manye excellent, wyse, Plato. and politikelye learned men, as Plato, Aristo. Aristotle, Cicero and other. To accepte the worde of Cicero. God according as is commaunded in the.ii.ps. Nunc reges intelligite. Nowe ye kynges be ye wyse, be ye learned, ye that are iudges of ꝑ earth. Serue ye the Lord with feare. &c. Now, to serue the Lorde with feare, is to receyue and take his worde. Item the office and partes of a prince is to se ꝑ the true & sincere religion of god be set forth to hys subiectes, according to the example of Salomon who ordeyned the offices of the ii.Pa.8. Priestes by certayne courses and dayes. Item accordynge to the example of kynge Iosaphat.

ii.Para.

ti. Para. xviii. of Ezechias. ii. Paralipominum xvii. Item in the boke of Josue. capitulo. viii. it is wrytten how Josue the captayne red vnto the people the boke of Deuteronomium, euē al the wordes of the lawe, bothe the blessynge and cursynge, accordinge to al that is wrytten in the boke of the lawe. Fynallye it is the office of the ruler to nourysshe and mayntayne the teachers of the pure religion, vnto whyche office ỹ prophete Esay exhorteth the rulers, where he wryteth that kynges shall be the nourysynge fathers of the churche, and Quenes shall be the nourysynge mothers. Esay. xlix. c

¶ Contrarres to the lawful rule, and tempozal power be these, To denye that tempozall power is the ordinaunce of God, contrary to the open place of Paule. Romanozum. xiii. To saye in depressynge the dignitie of tempozall power that is the ordinaunce of nature. To holde that tempozal rule is a casuall ordinaunce, whyche men ordayned amonges them selues by fortune and chaunce, as they dyd other thynges. Contraryes and errours

To saye that an vngodlye ruler ought not to be obeied in tempozall oz cyuyle thinges, contrarye to the example of Joseph, of Daniel, and other sainctes which haue lyued vnder wicked magestrates, in hyghe obedyence.

To holde that the gospel dothe abrogate cyuyll power, whereas in dede the ghospell onely partayneth to the conscience, and in suche thynges as we haue to do wyth God. To denye that we owe obedisnce in all cyuyll thynges vnto cuyll Magistrates and tiraunnes, contrary to ỹ place of Peter whyche requyreth obedyence vnto Euen tirantes ought of a chriſtē mā to be obeyed. i. pet. ii. c

the heedes, not onely yf they be good and curteous, but also yf they be frowarde. To saye there is any other cause of disobedience of some subiectes towardes their rulers then the iudgemēt of reason. For where as reason vnderstandeth not that the temporal power is the ordinaūce of GOD it dysdayneth and thinketh it a thynge vnworthely to obey. To denye that a good ruler is a synguler gyfte of GOD, contrarye to the Ecc. x.a place of Ecclesiasticus where it is sayde. The power of the earth is in the hande of God, and when hys tyme is he shall set a profytable ruler vpon it. To denye that an euyll ruler is geuen for the synnes of men, contrarye to this of the prophete. For the synnes of the people hathe he made hipocrytes to raygne. Also the prophet Esay. capitulo. iii. I shal geue children to be theyr princes (sayeth the Lorde) and babes shal haue the rule of you. Item Salomon sayeth in hys prouerbes. Because of synne the lande dothe ofte chaunge her prynce. To graūte that subiectes maye auenge themselues of their owne iniurye, contrary to this of Christe, He that stryketh wyth the swearde shall wyth the swearde perysshe. To deny that the counsels, the statutes, iudgementes, and the reygnes of kynges and rulers be of GOD, contrary to these places folowynge. Prouerbiorum. vi. Diuination is in the lyppes of the kynge. Item Iob. God casteth not away the myghtye ones because he hym selfe is mighty. Prouerbiorum. xxi. The hert of the kynge is in the hande of the Lorde, lyke as the ryuers of water he maye turne it whether so euer he wyl. Item the weightes and euen measures be the iudgement of the Lorde.

pro. 28. a

mat. 26. c
Iohn. xviii. b

To

To holde we oughte to obey rulers, commaundynge wycked thynges, contrarye to this of Peter, it behoueth rather to serue God then men. Act.4.d.
Neyther woulde Mathathias as we rede in the fyrste of the Machabees, ne his sonnes in anye wyse obey the kynge Antiochus commaundinge to sacrifyce to ydols agaynste the commaundemente of God. In lyke wyse neither the prophet Balaam woulde obey kynge Balac. To saye that the election of publique officers and magistrates doth not rather partayne to princes, aldermen or suche as be in authoritie, then to the multitude of subiectes, whyche for theyr rudenes, and lake of experience in cyuyll thynges be for the most parte voyde of iudgement and blinded. To holde that the felicitie of common weales standeth in alteringe rulers. To dysturbe the common peace for the election of the ruler. To pluke violentlye vnto them the election of the ruler, agaynste the olde priuileges lawes, and customes. To vsurpe the office of a king or ruler wythoute lawful callynge or eleccion. To holde that God dothe prospere suche ruler as violently or tyrannicallye, that is, wythoute lawful vocacion vsurpeth any rule, cōtrarye to the open examples of histories and very experience. To graunte that anye imperies or kyngedomes maye be constitute, and ruled wythoute heroical men indowed wyth noble and heroicall vertues, for which mater loke vpon Plato. To deuyde the cyuyll magistrate or ruler into the seculer and spiritual ruler. To denye that suche subiectes as resiste the tēporall power & refuse oftētimes lyght burthens be not more greuously punyshed of God, as the prophet Iere. also wytnesseth. Thus saieth the Lorde, thou haste bro-

i.machab. ii.b

Nu.22.

Plato. ii de Legibus.

Ier.28.d

ken the cheynes of wodde, and thou shalte make for them cheynes of yron. To deny that the disobedient and sedicious subiectes agaynste theyr prynce and ruler be moost greuously punisshed of God, accordynge to the example of Dathan, Abirō, and Chore, as is red in the boke of Nu. xvi. Item accordinge to the example of Zābrye.

ii.re.xv. ¶ To say there may be such a prince or ruler as may please al his subiectes where as the good kynge Dauid contrarily was reported of Absolon his owne sonne ẏ he was not egall in iudgement vnto the people, also Salomō that he greued the people to much. To forbid with ẏ Anabaptistes temporall power vnto christen men, contrarye to the open examples of scripture wheras Joseph and Dauid whiche beleued in Christe bare temporall rules, Cornelius as we rede in the actes was an officer of Rome. Item the Centuriō in the gospel with infynite other. To forbid vnto Christen rulers, batels in defence of their subiectes, execucion of iudgementes with the swearde vpon the transgressours, & other ciuil offices wherby realmes and imperies be kepte, maintayned, and conserued. So Abraham was a christen man for the faith whiche he had in Christe, and yet neuerthelesse he made many warres. So king Dauid and other. To saye, that to playe the ruler is to playe the thefe and robber. This errour is against the honesty of the offices of kynges and rulers whose offyces be to defende his honeste subiectes, to kepe common peace. &c. whiche offices to do, is not to play the thefe. For althoughe there be founde some rulers whiche do exercyse robberyes pyllagies and theftes, yet the office remayneth of

Holye & godlye parsons haue borne rule.

A wycked and knauish erroure.

it

it selfe good, neyther oughte it to be dysprayſed, because of certayne euyll officers. To holde by this place of the gospel, the kynges of the gentyles haue rule ouer them. &c. that a christen man can not beare office or rule. This erroure springeth of the myſvnderſtandynge of ẏ comparison where Christ compareth the appostles which were subiectes with kynges constitute in lawful rule. To denye vnto rulers their customes, tributes and taxes, to ẏ sustentacion, and mayntenaunce of their Empire or Kyngedome, cōtrary to the place of Paul. Roma.xiii where he sayeth: geue tribute to whome tribute belongeth, custome to whom custome is due. &c. To deny due reuerence to the ruler, contrary to Paule, who sayeth: geue honoure to whome honoure partayneth. To depose and put downe the magistrate and ruler by the subiectes, and to make newe rulers, where as theyr former rulars wyl not receyue the gospel, whyche errour was in maner the destruccion of a sorte of cities in Germany. To neglecte the offyce commytted vnto hym, or negligently to regarde hys offyce. For where as the scripture prescrybeth to officers and publique ministers their offices, it wyl haue them also accordyngly to execute the same, to defende the good and punyshe the bad, Hither pertaine suche exhortacions in the prophetes as exhorte the rulers to erneste administracion of the common weale, as Esay.i. Lerne to do ryghte, apply [illegible] selues to equitie, delyuer the oppressed, helpe the fatherles to hys ryght, let the wydowes complaynte come before you. Item the prophet Zacharye capitulo.vii. Execute true iudgemente. &c.

mat.xx c

Ro.13.b.

Ernest' administraciō.

To regarde slouthfullye the offices of a ruler, when thou seest thy subiectes rebellious and sedicious, whiche euyl by lytle and lytle destroieth common weales.

¶ Of Wedlocke. Capi. LVI.

Diffinicion. WEdloke is the lawful couple of man and wyfe, ordeyned indissolublye to brynge forthe chyldren, and to eschewe fornicacion.

Probacions. ¶ That matrymonye is the couple of man and wyfe doubteth no man. This worde (lawefull) excludeth all gyle and fraude which may chañce about parsons contractynge matrimony. Now the former effecte of matrimony, whiche is, that it is ordeyned to the procreaciō of yssue, proueth the place of Genesis. capitulo. i. Cressite et multiplicamini. Encrease, & be ye multiplied. The latter effecte declareth Paule to the Corinthians wrytynge: It is good for man not to touche a woman, neuerthelesse to auoyde fornicacion let euery man haue his wyfe, and let euery woman haue her husbande. As touchynge the institucion, God did institute wedlocke. Gene. ii. I added this terme (indissolubly) that is to saye, vndepartably or wout breakynge, that a man shuld not thinke that wedlocke ones lawefullye made can be vndone and brokē, which thing Christhim selfe forbiddeth sayinge. That God contoyned, let no man seperate. [illegible] where aduoutrye commeth betwene, there is no longer wedlocke. For the promesse geuen is broken, wherefore in suche case it is lawfull, accordynge to the doctryne of Christe to seperate the parsonnes whyche

i. cor. vii

mat. 19. a

which before were contracted in Matrymonye. Causes.

¶ Causes of wedlocke be these: God the instytuter, the consente of the parentes, or of suche as supply theyr rowmes, and of the persons cõtractynge. Item the lawes as well naturall as polytyque, the customes of the countrey. &c. For matrymonye belongeth also to cyuill and polytyque thinges, wherefore the lawes of nature, of princes, the customes of the countreye maye not be neglected about Matrimonye.

¶ Wedlocke is of one kynde, that is to wyte, the lawefull couplyng of man and wyfe, by the agrement of bothe. Partes.

¶ Theffectes of wedlocke be these. To brynge forth chyldren. Genesis.i. This effect although it proprelye belongeth to wedlocke, yet it chaunceth not without the singuler blessynge of God or gyft of the Lorde, wherewith God rewardeth suche as feare him, accordynge to the prophete: Blessed are all they that feare the Lorde and walke in hys wayes, thy wyfe shal be as the frut full vyne vpon the walles of thy house, thy children lyke the olyue braunches rounde aboute thy table: lo thus shall the man be blessed that feareth the Lorde. To be a remedy agaynste fornycacyon. To be a signe of Gods wyll towardes vs in that we know this kynde of lyfe please God, and therfore is [illegible] with the promyses of God, and wyth the worde. To be a token of the spirytuall wedlocke and felowshyp, whyche is bytwene the churche and Christe, accordynge to Paule. This is a great mystery but I speake bytwene Chryste and the congregacyon. Effectes of matrimonye. Psal.c. xxvii. i. Corin. vii.a. Eph.v g

¶ Contraryes to Matrymonye be these. To Contraryes.

saye

Poligamie, ỹ is ỹ hauing of many wiues to gether is forbydde

saye matrymony is not the ordinaunce of God, but maunes inuencion. To saye matrymonye is a sacrament, iustifiynge euen of the verye worke selfe. To holde a manne maye haue by Goddes lawe moe wyues at ones then one, contrarye to the fyrste ordynaunce of matrymonye. Genes. ii. And they two shalbe one fleashe. &c. Neyther is there read any cõmaundement in the olde testament for the haunge of manye wyues, although examples doe testifie that it was in vse, and perchaunce also suffred at those tymes for increase of yssue or for other causes. But the newe Testamente doeth vtterlye forbydde the haunge of manye wyues, and that by the authoritie of Christe, who bryngeth vs backe agayne to the true instincte of Nature, and righte ordynaunce of God. To holde it a lawefull matrymonye that is contracted agaynste gods lawes of Prynces, vsages of ỹ countrye, consent of the parentes, or of suche as represente their rowme, agaynste the consente of the contractours, or whiche is contracted betwene persons impotent vnhable and vnmete to the same. To holde that certayne matrymonyes contracted agaynst some of the causes aforesayd ought̃e to be dissolued and broken after they be made, and can not be vndone. To holde that it is lawefull aboute matrymonye to vse all maner of gyle and fraude. To saye the bare consent of the manne and wyfe ought make matrymonye. To saye matrymonye may be broken for anye other causes then for onelye aduoutrye. To sare syckenes or other chaunce of fortune, eyther prosperous or aduerse maye breake matrymonye ones lawfully contracted. To holde that the

Math. v. xix.

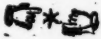
Forddig of wedlocke is ỹ doctrine of deuils i. cor. 7. d

the infidelitie or vnfaythfulnes of eyther of the personnes in matrymonye breaketh matrymonye, contrarye to the Apostle.i. Corynthians. vii. To saye it were not better to marye then to burne in outwarde concupiscence and lustes. To exercyse frowardnes and vngentlenes in matrymonye. To regarde matrymonye slouthfullye, or not to sustayne louynglye suche thynges as pertayne vnto it.

):(

The ende of the Common places of Erasmus Sarcerius.

ΤΕΛΟΣ.



This is John Mores boo

The Table of the Common places handled in thys present Booke.

Fyrste an epistle to the kynges Maiestie.

Of God. Folio.i.
Of God the father. fol.ii.
Of God the sonne. fol.iii.
Of God the holye ghoste. fol.viii.
Of Predestinacion. fol.ix.
Of contingencie. fol.xiii.
Of creacion. fol.xvi.
Of creatures. fol.xviii.
Of aungels or good spirites. fol.xix.
Of euyl spirites or aungels. fol.xxii.
Of man fol.xxv.
Of the olde man. fol.xxvii.
Of the newe man. fol.xxviii.
Of fre wyll. fol.xxx.
Of fre wyll before the fall. fol.xxx.
Of fre wyll after the fal. fol.xxxiii.
Of synne. fol.xxxv.
Of originall synne. fol.xxxvi.
Of actuall synne. fol.xl.
Of venial synne. fol.xliii.
Of synne agaynst the holy ghoste. fol.xlvi.
Of the lawe. fol.xlvii.
Of the lawe of nature. fol.xlviii.
Of the lawe of God. fol li.
Of moral lawes. fol.liii.
Of lawes iudicial. fol.liiii.
Of ceremonial lawes. fol.liiii.
Of humane lawes. fol.lvii.
Of the gospel. fol.lviii.
Of fayth. fol.lx.
Of iustification, fol.lxiii.

Of

Of hope. fol.lxbi.
Of loue towardes God. fol.lxix.
Of loue towardes the neyghbour. fol.lxxi.
Of good woꝛkes. fol.lxxb.
Of fulfyllynge the lawe. fol.lxxxii.
Of the abꝛogacion of the lawe. fol.lxxxbiii.
Of the chꝛiſten lybertye. fol.lxxxix.
Of the croſſe. fol.xcii.
Of humilitie. fol.xcbi.
Of ſacramentes oꝛ ſygnes. fol.xcbiii.
Of baptiſme. fol.c.
Of the ſupper of the Lozde. fol.ciiii
Of ſacrifice. fol.cbi.
Of repentaunce. fol.cxiii.
Of contricion. fol.cxix.
Of fayth the other part of repentaunce. fol.cxx.
Of confeſſion befoꝛe God. fol.cxxii.
Of open confeſſion fol.cxxiii.
Of confeſſion pꝛyuate fol.cxxb.
Of auriculer oꝛ eare confeſſion fol.cxxbi.
Of ſatiſfaction. fol.cxxbii.
Of pardons. folcxxx.
Of eccleſiaſticall power. idem.
Of the popyſhe power. fol.cxxxiii.
Of mennes tradicions. fol.cxxxb.
Of the churche oꝛ congregacion. fol.cxxxbiii.
Of ſclaunder oꝛ offendynge. fol.cxlb.
Of the kyngdome of Chꝛiſt. fol.cli.
Of reſurreccion fol.cliiii.
Of euerlaſtynge lyfe. fol.clbi.
Of pꝛayer. fol.clbii.
Of rule. fol.clxiii.
Of wedlocke. fol.clxi.

FINIS.

This is John Moors boo

Johanes orchard

Imprynted at London by Nycolas Hyll for John Walley, dwellynge in Foster lane at the signe of the Hartes horne.

Anno Domini.
M.D.LIII.

BRITISH MUSEUM